

# THE FIELD AFAR

THE MAGAZINE OF MARYKNOLL



APRIL  
1938

## A LIST OF CATHOLIC SCHOOLS

### Schools for Boys—

University of Dayton, Dayton, Ohio  
 Mt. St. Mary's College & Eccl. Sem., Emmitsburg, Md.  
 Holy Cross College, Worcester, Mass.  
 St. Michael's College, Winooski Park, Vt.  
 St. Aloysius Academy for Boys, West Chester, Pa.

### Colleges and Academies for Girls—

Trinity College, Washington, D. C.  
 St. Xavier College, 4928 Xavier Pk., Chicago, Ill.  
 Barat College & Academy of Sacred Heart,  
 Lake Forest, Ill.  
 Rosary College, River Forest, Ill.  
 College of Notre Dame of Maryland, Baltimore, Md.  
 St. Joseph's College, Emmitsburg, Md.  
 Maryville College,  
 Meramec St. & Nebraska Ave., St. Louis, Mo.  
 Mt. St. Mary's College, Hooksett, N. H.  
 Georgian Court College, Lakewood, N. J.  
 The College of St. Rose, Albany, N. Y.  
 College of Mt. St. Vincent-Hudson, N. Y. C.  
 Marymount College & School,  
 Tarrytown-on-Hudson, N. Y.  
 Seton Hill College, Greensburg, Pa.  
 Rosemont College, Rosemont, Pa.  
 Academy of Our Lady of Mercy, Milford, Conn.  
 Junior College and Academy of the Immaculate  
 Conception, Oldenburg, Indiana  
 Notre Dame of Maryland High School, Baltimore, Md.  
 Marycliff Academy, Arlington Heights, Mass.  
 Mt. St. Joseph Academy, Brighton, Mass.  
 Academy of the Sacred Heart, Fall River, Mass.  
 Jeanne d'Arc Academy, Milton, Mass.  
 Academy of the Visitation,  
 5448 Cabanne Ave., St. Louis, Mo.  
 Saint Vincent Academy,  
 226 W. Market St., Newark, N. J.  
 Academy of St. Joseph, Brentwood, N. Y.  
 St. Clare's School,  
 Hastings-on-Hudson, Mount Hope, N. Y.  
 Academy of the Holy Child Jesus,  
 630 Riverside Drive, N. Y. C.  
 Academy of The Holy Child, Suffern, N. Y.  
 Our Lady of Mercy Academy,  
 Syosset, Long Island, N. Y.  
 Mater Misericordiae Academy, Merion (Phila.), Pa.  
 Villa Maria Convent, Montreal, Quebec, Canada  
 St.-Ann-on-the-Lake Academy, West Palm Beach, Fla.

### Schools of Nursing—

St. Camillus School of Training,  
 Gull Road, Kalamazoo, Mich.  
 Santa Rosa Infirmary, School of Nursing,  
 San Antonio, Tex.

### NOTRE DAME OF MARYLAND CHARLES STREET — BALTIMORE

Catholic College for Women conducted by the School Sisters of  
 Notre Dame. Academic Department—High School Course of  
 College Preparatory Grade, Elementary Department, Music, Art,  
 Physical Culture. For Catalogue, address: The Secretary.

DEAR  
 MARYKNOLLER

助  
 傳  
 真  
 教



恭  
 賀  
 聖  
 節

WHICH MEANS  
 HAPPY EASTERTIDE

AND—

wouldn't you like to be a Maryknoller for ever  
 and ever? That means a share in all Mary-  
 knoll's mission work and in the Masses for  
 benefactors every Friday, even after your  
 death.

The offering for a Perpetual Membership is  
 \$50, payable in easy installments. Fill out  
 the coupon below.

.....  
 The Maryknoll Fathers,  
 Maryknoll P.O., N.Y.

Please send me particulars on how  
 to become a Perpetual Maryknoller.

Name .....

Address .....

.....

# MARYKNOLL

An American foundation for foreign missions which includes two distinct Societies, one for priests and Brothers, and one for Sisters.

## The Maryknoll Fathers

The Catholic Foreign Mission Society of America Inc. (legal title)

Most Rev. J. E. Walsh, M.M.,  
Superior General

Established by action of the United States Hierarchy, assembled at Washington, April 27, 1911.

Authorized by His Holiness Pius X, at Rome, June 29, 1911. Final Approval by Pope Pius XI, May 7, 1930.

"Maryknoll," in honor of the Queen of Apostles, has become the popular designation of the Society.

Object—to train Catholic missionaries for the heathen, and to assist them in their labors in the mission fields assigned to the Society by the Holy See, with the ultimate aim to develop a native clergy in lands now pagan.

Central Administration and Major Seminary, Maryknoll P.O., N.Y., near Ossining, N.Y.

Maryknoll Novitiate, Bedford P.O., Mass.

Maryknoll College, Clarks Summit, Penna.

Maryknoll Preparatory College, Mt. Washington Sta., Cincinnati, O.

Maryknoll Preparatory College, Mountain View P.O., Calif.

San Francisco, Calif., at 1492 McAllister St., corner of Scott.

Los Angeles, Calif., at 1220 South Alvarado St.

San Juan, Calif., San Juan Bautista Mission.

Seattle, Wash., at 1603 E. Jefferson St.

New York City, at 103 Park Ave., near 41st St.

Detroit, Mich., at 1219 Merrick.

Akron, Ohio, at 1075 W. Market St.

Webster Groves, Mo., The Maryknoll Fathers.

House of Study in Rome, Italy, at via Sardegna, 83.

Stanley, Hong Kong, Maryknoll House.

## MISSIONS OF THE MARYKNOLL FATHERS

See section, "The Month with the Missioners."

## The Maryknoll Sisters

See Sisters' page for directory.

# THE FIELD AFAR—The Magazine of Maryknoll

CONTENTS FOR THE MONTH OF APRIL, 1938 (Vol. XXXII, No. 4)

Kinship Born of Hunger.....99	Boats, Boat-Ways, Boat People.....112
Memorable First Days.....102	Monthly Forum of the Maryknoll Missioners.....114
Catechism Champions in Korea.....103	Knoll Notes.....118
"I Was Seein' Maggie Home".....104	The Bounty Page.....120
Maryknoll's Camp Venard.....105	Our World of Missions.....122
Father Winthrop Talks of Folly.....106	The Maryknoll Sisters.....124
Death Comes to the Manchu.....108	Maryknoll Mission Education Bureau.....126
"The Twins' Old Man".....109	Maryknoll Juniors.....128
Editorials.....110	

Subscription rates: one dollar (\$1.00) a year; five dollars (\$5.00) for six years; fifty dollars (\$50.00) for life.

THE FIELD AFAR is indexed in *The Catholic Periodical Index*, to be found in public libraries.

Make checks and money orders payable to: The Maryknoll Fathers, Maryknoll, N. Y.

Entered at Post Office, Maryknoll, N. Y., as SECOND CLASS MATTER  
Acceptance for mailing at special rates of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Nov. 21, 1921.

# THE MARYKNOLL ASSOCIATES

Maryknoll has no mere subscribers to its magazine. Every person who enrolls by the payment of \$1.00 becomes a MARYKNOLL ASSOCIATE for one year and, in addition to receiving *THE FIELD AFAR*, is a member of the Society, sharing in 11,000 Masses yearly and in the labors, sacrifices, and privations of the missioners.

A PERPETUAL ASSOCIATE makes payment of \$50, either immediately or in installments within a period of two years. A deceased person may be enrolled as a Perpetual Associate.

A MARYKNOLL BENEFACTOR is one who has assisted to the extent of \$1,000 and becomes by this fact a Perpetual Associate.

A MARYKNOLL FOUNDER is one who has provided a sum of \$5,000 or more; such a person likewise becomes by this fact a Perpetual Associate.

## NEW MARYKNOLL PERPETUAL ASSOCIATES

**Living:** Reverend Friends, 3; M. A. B.; Mrs. K. L. & Relatives; S. S. & Relatives; Mrs. G. N. & Relatives; Mr. and Mrs. H. H. S. & Relatives; M. J. H. & Relatives; J. E. & Relatives; H. M. & Relatives; M. E. W. & Relatives; F. S. L. & Relatives; M. E. H. & Relatives; E. V. & Relatives; M. T. M. & Relatives; M. E. K. & Relatives; B. A. W. & Relatives; Mrs. E. G. & Relatives; M. C. R. & Relatives; C. O. & Relatives; A. G. K. & Relatives; M. M. A. E. & Relatives; M. B. C. & Relatives; O'C. Family; G. C.; P. O'M. & Relatives; N. O'C. & Relatives; Mrs. J. F. H. & Relatives; C. M. & Relatives; Mrs. C. H. W. & Relatives; M. C. McK. & Relatives; W. C. P. & Family; Relatives of C. D. G.; E. P. & Relatives; A. M.; B. W. & Relatives; M. Z.; M. S.

**Deceased:** Reverend Friend, 1; E. Walsh; Relatives of A. H. H.; M. Bourguignon; Relatives of Mrs. W. F. K.; M. & A. Carey; T. Murnane; T. Martin; E. F. & J. Supple; S. Bolinske.

All *FIELD AFAR* subscribers are Maryknoll Associates. This is our gift to you. But without being a *FIELD AFAR* subscriber you may enroll yourself or another, living or dead, as an Associate Member. The offering is small, fifty cents yearly, and members share in the masses and prayers of all Maryknollers.

## RECENTLY DECEASED MARYKNOLL ASSOCIATES

Rt. Rev. Msgr. W. Shannahan; Rev. J. Wickham; Rev. E. Bellot; Rev. T. Doyle; Rev. J. O'Meara; Rev. G. Reid; Rev. F. Rant; Rev. A. Daniels; Rev. G. Mullin; Rev. J. Fredette; Rev. P. Kinsella; Rev. F. Shields; Rev. A. Seifert; Rev. F. Stanton; Rev. E. Hehert; Rev. A. Gorski; Rev. F. Grusenmeyer; Mother K. Dietz; Mother Amanda; Sr. M. of St. Bruno; Sr. M. Matthew; Sr. M. Laurentia; Sr. M. Calasancius; Sr. M. Consolata; Mr. M. Cadden; Miss A. Rickert; Mr. W. Flanagan; Miss E. Egan; Mrs. E. Cunningham; Mr. J. Flaherty; Mrs. R. Flaherty; Mr. P. Flaherty; Mrs. M. Flynn; Miss N. Breen; Mr. J. McDonald, Jr.; Mrs. Kennedy; Mr. Kennedy; Mr. J. Wiele; Mrs. A. Henry; Miss H. Flarey; Mrs. A. Lones; Miss C. Wirtz; Mrs. J. Waterman; Mrs. M. Bolinske; Miss M. Sullivan; Miss E. Kiley; Mrs. A. McDonald; Miss M. Sullivan; Col. N. Statton; Miss A. McGuire; Mrs. C. Kinney; Dr. D. Walls; Mr. W. Hoffman; Mrs. P. Coughlin; Mrs. Hennebusch; Miss K. Wyke; Mr. R. Toher; Mrs. R. Bolz; Mrs. N. Gilmore; Miss G. Middlekamp; Mr. M. O'Toole; Mrs. J. Booth; Mr. L. Debus; Mrs. M. Flynn; Mrs. M. Colligan; Mr. J. Martin; Mrs. E. Ford; Mr. T. Hartnett; Miss M. Kehoe; Mr. H. Smith; Miss M. Wieland; Mr. F. Hauser, Sr.; Mr. Roof; Mr. J. Kelly; Mr. T. Richardson; Mrs. F. Rutto; Mr. Kelly; Miss J. McGillinay; Mr. R. McCoy; Mr. A. Larson.

*Holy Thursday in South China*



**O** *Sacrament most holy, O Sacrament divine, all praise and all thanksgiving be every moment Thine—in China and all the world!*

# THE FIELD AFAR

THE MAGAZINE OF MARYKNOLL

April, 1938



## ROSA, DAUGHTER OF HUNGER —

A gnawing stomach often tells a tale about its owner. Hunger made Rosa feel for others who are hungry.

**I** CONFESS I have never been really hungry. I have had to go without food for a day, and I have been on short rations for several days. I cannot say, however, that I know what hunger is.

But I have seen hungry men. I have watched them through all the stages. I have come upon them

when they were just plain hungry, their stomachs empty but their frames still strong. They are fretful then, they complain; and, their minds made keen by bodies sleek and purified through the consumption of all excess flesh, they talk a great deal, having many things to propose.

I have seen them when they were desperately hungry. They are frightened for themselves and

for their children. Their stomachs have begun to gnarl and ache, and their machinery of nutrition has begun to rasp and pain. Their minds no longer think clearly but are bewildered and unreasoning.

I have seen them, finally, when they were truly starving. They have lost their strength and they have begun to wither. The fierce primal forces in every animal, high or low, which make it fight for sur-

"GOD IS CHARITY"



Above: Ravenously the child bit into the sandwich and gulped it in a way that for the rest of us would have promised indigestion.

vival have been mustered and exhausted in a last mad struggle, and they have become inert and dumb. Then they are too horrible to describe.

Through all these stages there is an exhibition of character which is profoundly revealing. We discover depths of selfishness and unselfishness which seldom come to the surface in well-fed men. There are those who, despite all previous regard for loved ones, quickly forget everyone but themselves and steal, battle, and even kill, in a blind fight for self-preservation. Others will turn to crime for their wives and children, whom they seem always to remember. Still others retain finer instincts and will commit no wrong for food, even when they and their dear ones hover at death's door.

And because of all this, I was very much struck that afternoon when Rosa came. We call her Rosa now, but when she appeared at the gate she had no name, nor could she think of any which she had ever possessed. For ever so long, it seemed, longer than she could remember, she had been merely a wanderer, a vagabond, chased from every refuge, beaten, and driven from anywhere and everywhere to nowhere. Some-

Right: Squatting by the child, Sister Ellen Mary remarked, "But I too am very hungry."



times she found food, and frequently she was not so fortunate.

When she reached the Fushun mission, she was very hungry indeed. All her life, apparently, she had been undernourished. Now for many days she had failed to find anything to eat. Yet, she did not pretend to demand. Quietly, resignedly, as if thoroughly disciplined to accepting a refusal, she approached me.

"I am hungry," she said. "I am very hungry."

"Where are you from?" I asked.

"Off there," she replied vaguely.

"Where do you live?" I pursued.

"No place," she said, a fit enough description since no one let her stay in any place for long.

"Come," I said, and she followed me. At the convent I met Sister Ellen Mary and suggested that she bring the youngster a little food. There was no rice cooked, nor any other hot dish handy, so

Sister prepared a large sandwich with American-style bread. She brought it into the yard, and in curiosity I watched as she gave it into the hands of the wretched little mite.

Ravenously the child bit into it and gulped it in a way that for the rest of us would have promised indigestion.

And then our first discovery! Squatting by the youngster, Sister, for what reason she herself could not divine, remarked to this waif of the gutters, "But I too am very hungry."

AS LONG AS YOU DID IT TO ONE OF THESE MY LEAST

Immediately the child stopped eating. Face expressionless, she looked at the sandwich a moment, then reached it to Sister's mouth. Sister could not do otherwise than take a tiny bite, and then she drew away.

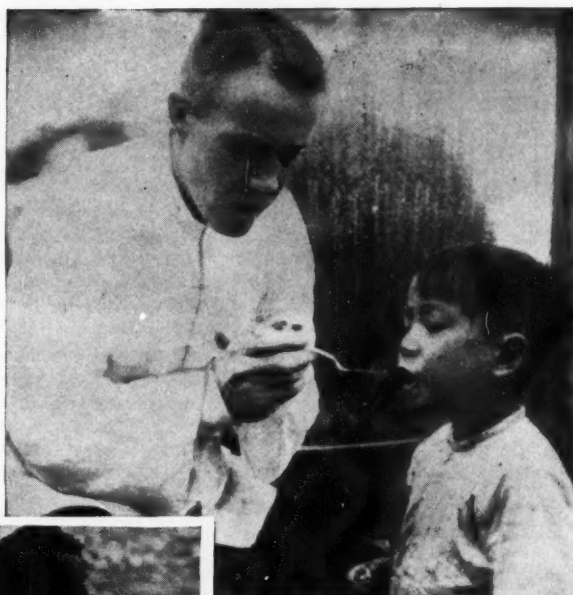
"Eat it all," said the youngster. "It hurts to be hungry."

Sister Ellen Mary looked at me, and I at her. A discovery, indeed! We had found something, a precious thing, a choice and delicate bit of fragrance among the rank weeds of Fushun's squalor. In this ragamuffin, this cast-off, this stray child, was a natural gift of regard for others that is rare even among those (or should we say, particu-

Right: It's castor oil in any language, and it looks as though Father Feeney felt it as much as his South China orphan.

Below: Dire poverty along a roadway in China.

Bottom: A Chinese mother with a healthy family of little ones who clamor for rice and more rice.



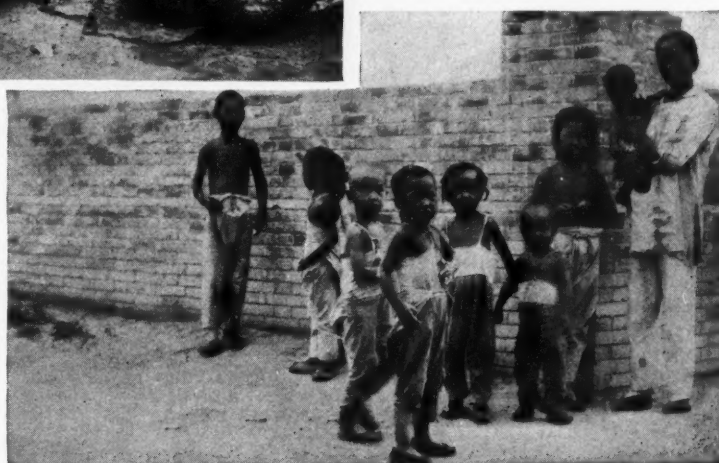
larly among those) who are raised in fine homes and clothed in fine clothes.

Rosa continues with us. She is crude enough, for heretofore no one has ever done other than buffet her. But we still gaze at her in a manner approaching awe, for in her we see the exquisite beauty of a soul so gifted by God that, unguided, it has come through suffering into possession of a heart alive with sympathy, into a kinship with its fellows.

### "God is Charity"

*The missionary endeavors to show forth Christ by extending charity to all the needy. Help him to reach souls and to save them. Write for a Charity Dime Card and aid: a leper, an orphan, a blind person, a sick person, an aged person, an abandoned babe, a hungry person, a cripple, a homeless person, and an insane person.*

Address: The Maryknoll Fathers,  
Maryknoll, N. Y.



BRETHREN, YOU DID IT UNTO ME.—St. Matthew xxv, 40.

## Memorable First Days

Father Robert W. Greene, of Jasper, Ind., describes his sensations during his first days in China.



**LEFT** Hong Kong with Father Romaniello bound for the interior mission of Kweilin where I was to begin the study of Mandarin. We stopped at Wuchow, Monsignor Meyer's headquarters, intending to leave next day for our mission. So much for the plans of men. The war, sudden cessation of transportation, and other providential circumstances prolonged the day's visit into three weeks, three memorable weeks.

The morning after our arrival, I said Mass, my first on China soil, at the old French mission, now a convent and dispensary. After Mass, the Sisters asked if I cared to visit the dispensary. Indeed I did, and I asked if I could assist them, putting into practice a meager knowledge of medicine gained in a New York hospital last summer. We worked all that morning, and the following mornings too. I learned much from the capable instruction of the Sisters as we treated all kinds of diseases.

I admired the patience of the people, the stoicism with which they bore their sufferings and the often painful remedies. I admired, too, the Sisters, their

charity and gayety. But the cures were little short of marvelous. The people have a naturally strong resistance, and a little medicine goes a long way in bringing them back to health. There was the case of the old man who displayed an infection in his hand, incipient blood poisoning. We told him that we were not equipped to handle the infection and that he should go to the hospital. He protested that he had done so already but to no avail. I proceeded to do my best. The next day he reported to the Sisters that he was able to sleep the night before. Day by day, he grew better.

I also found the people profoundly grateful. One day, I extracted two badly decayed molars from a brave little girl. Two hours later, the Sisters called my attention to an old lady speaking to me and bowing profusely. The Sisters translated and informed me that here was the grandmother of the little girl. She had walked several miles from her village in order to thank the kind

gentleman for relieving her granddaughter of two aching teeth. I murmured in English, "Oh, it wasn't anything!" and smiled in Chinese.

To the people I was the American doctor, and I must confess it was rather delightful to feel so important and have the Sisters say my presence gave *face* to the dispensary. But in the next room was the real reason for the remarkable cures. The Divine Physician looked out at these people—His people—and pitied them. Some there were, though, whom He chose not to cure. But even for many of these we could do something; in fact they provided my greatest thrill—the baptism of 14 dying infants.

I left Wuchow for my new home and mission, Kweilin, and it was with pangs of homesickness for the neat little dispensary, the Sisters, and the many real friends among the patients. But the stop-over at Wuchow had given me some valuable experience and prepared me better for future work in my own mission.

Above: Father Green's first glimpse of Kweilin from across the river.

Right: Father Greene at work in the dispensary. He says the cures are little short of marvelous.



TO COOPERATE WITH CHRIST IN SAVING SOULS IS



## Catechism Champions in Korea



HE Feast of the Korean Martyrs is a big day in itself, but it is made doubly so by the doctrinal contest held in Peng Yang.

For weeks previously, each parish is busy preparing for it. Individuals strive to perfect themselves in the doctrine, so as to gain the banners for their parish and the prizes for themselves. From miles around—even as far as one hundred and fifty miles—they come to the *Sung Mo Hak Kio* (The Holy Mother School) and crowd into the basement hall with its imposing array of platforms and desks of the judges.

Sharply at three, the presiding priest calls the contest to order and explains the rules. Then with much bowing, before and after, the banners are relinquished by the champions of last year. On the women's banner, made of red silk and richly embroidered, is a picture of Blessed Columba Kim, the young Korean Virgin and Martyr who bravely professed the Faith in the bitter persecution of 1839. The men's banner has a picture of Blessed Andrew Kim, the first Korean priest who gladly

**Father R. Felix White, of Geneva, N. Y., describes the Peng Yang annual doctrine contest, which lasts over five hours.**

shed his blood for the Faith in the same persecution. The boys' banner honors Blessed Peter Ryou, another Pancratius.

The first contestant is a boy, much excited, for he knows that if he wins the first prize, he will get a scholarship for five years in high school. This is equivalent to 1,200 yen, a tidy sum in any land. As he stands before the microphone, he picks a slip from a brass bowl nearby. Each slip has several numbers on it, which correspond to the numbered questions of the Catechism. He is asked those questions. Clearly and distinctly the answer comes back, or as the case may be, hesitantly. His series of questions over, he is graded, and the next name, that of a girl, is called. So they are questioned alternately until both divisions—the boys and the girls—are finished.

Then one can feel the stir of the crowd, for the big event is to take place. The men and women are tested

individually, and then the teams. For this test more than ordinary catechetical knowledge is needed. In fact, a working knowledge of theology is required, for not only must the memorized answer be given, but also a reasonable explanation. The depth of penetration in these contestants is astounding, although some of them can barely read and write. Some of the questions asked would be considered a bit hard even for those back home.

After five hours, the examination is over, and the judges deliberate for fifteen minutes, averaging the afternoon's oral marks with the written ones of the morning. Believe it or not, a boy of sixteen won with an average of one hundred.

With much more bowing, the banners are given out to the winning parishes, and the individual prizes are distributed. To each of the contestants is given a choice of either a crucifix or a rosary. After the last rosary has been given out, a prayer is said; and all leave for their villages, with high hopes of winning next year, and with many glowing accounts to regale the elders during the long winter months when both wood and conversation will be at a premium.

**TO SHARE IN THE MOST DIVINE OF ALL WORKS.**

## "I Was Seein' Maggie Home—"



**I**T was one of those South China August evenings when one is not quite sure whether it is a day that has just passed or an interminable span of life's little way. While the writer was mopping his brow, moans disturbed him. Investigation revealed a woman about forty years of age and six feet tall, sitting on her heels inside the front door. Apparently she was in great pain. She was inhaling the fragrance of a certain leaf which is supposed to allay pain. Her head and neck were heavily bandaged. She pleaded for something to relieve her awful pains, and offered the sum of two hundred dollars which she had borrowed for this purpose.

On removing the bandages, I found an enormous lump on one side of her neck and one of lesser dimensions on the other side. Since I suspected cancer, I merely gave her some morphine to ease the pain and suggested that she go to see the "big American Doctor." She readily acquiesced and set out for Toi Shaan. Doctor Blaber diagnosed her trouble as cancer in an advanced stage. There was no cure within the reach of medical science, so he merely gave her something to stop the pain temporarily. Her son who was anxious to have his mother cured suggested going to Canton where, he said, such sickness could be cured easily. We tried to discourage the useless waste of money, but in vain. The son insisted that he must take his mother to Canton and have her sickness cured. With two hundred dollars in his pocket he felt medical science could be persuaded to do anything. They went to Canton and came back later without the two hundred dollars but nevertheless with the cancer.

As time passed, the lumps grew larger and the pain increased. Finally the lumps broke, and after a few washings it looked as though the holes on either side of the neck would meet. I felt it was time to tell the sufferer of another

*The sublimity of the missionary's charity is heightened by its hiddenness and selflessness; lost in the obscure theater of China's villages, he labors for the most wretched and abandoned. Father John Tierney of New York City describes with impressive casualness his part in relieving the Calvary of an old lady of Chikkai, South China.*

world where pain and sorrow are unknown. It was all very new and strange that such a place could exist. Time is required to correct ignorance, but more to break down prejudices. The lady catechist used every kind of argument, the most potent of which was the fact that a foreigner would come so far and do more for her, a stranger, than her own son or husband who now compelled her to spend most of her time in a dirty alley so that the house would not be filled with the repugnant odor from the cancer.

That thought was strange indeed, for paganism knows nothing of Christlike charity. We spent many hours telling her of Him Who worked miracles to prove His love for man, to relieve him from his sufferings, and to bring him to eternal happiness, but by way of Calvary. We were winning, for had not her Calvary arrived, with all its pains and sorrows? Like it or not, the price was almost paid; now all that was needed was belief in the Giver of the reward. She could believe because the *Shan Foo* who had done so much for her vouched for the existence of the Giver. One thing, however, was lacking, and that was the consent of an opium-smoking husband.

Degraded human nature, the result of long years of opium smoking, does not see much utility in having a foreigner promise a lot of things which centuries of national customs and traditions have excluded. As a result, the poor sufferer was forbidden to come to the mission to get morphine. The hus-

band had her substitute the opium pipe for the morphine. At first it worked like magic; but while it relieved one pain, it merely started another.

One day I visited the alley and found the poor victim in indescribable misery. The cancer holes had not been washed out or sterilized for several weeks, and she and the flies seemed to have the alley to themselves. No one could envy them. I visited her son, who has a small tailor shop around the corner, and told him that this was not the way to treat his mother. He admitted it, but put the blame on his father. I then sent our catechist to bring the sick woman to the mission. We cleansed her wounds, and tried again to win this soul which we felt was soon to leave us. The catechist talked to her for several hours, and she was happy in the thought that after death all her sufferings would be turned to joy. But to reject superstitions would mean her ejection from home, and while she desired heaven with all her heart, she said she could not accept Baptism for fear of the consequences. She readily made a profession of faith in God and showed a very great desire to be with Him for all eternity. Having done all that was possible under the circumstances to show her the way she was so willing to take were it not for the obstacles, we commended her to the mercy of God.

I visited her several times after that. I told her of the promises made to St. Margaret Mary by the God of infinite love, and asked her to take the name of the recipient of those promises that she might have her for an intercessor. As the days passed and the end drew near, she seemed to receive much consolation from these thoughts. At last I felt that before another day had dawned, death would have eased her pain for all eternity, and I poured the saving waters. Knowing the superstitions that would be performed over that miserable body regardless of my pleas, I asked St. Margaret Mary to finish the job of "seein' Maggie home."

THE PROPAGATION OF THE FAITH IS THE SOLEMN DUTY OF ALL.



## Maryknoll's Camp Venard



CAMP ads, recommend camps which *lie* nestled in spots of magnificent scenic beauty, and camps *reposing* in the heart of the *so-and-so* mountains. Maryknoll's

Camp Venard does neither. It is for American boys, and what boy wants to go to a camp that *lies* nestled or *reposes*? What every boy wants when he goes to camp is action, and that is what Camp Venard gives him.

The Camp is vibrant with life; it echoes and re-echoes with the shouts of joyous youth, the burst of happy laughter. The crack of the bat as the ball glances off into the field, the splash



Above: Floating lazily—and safely—on the bosom of the deep.

of the divers, the tramp of hikers, the thud of horses' hoofs, the gurgling laughter of many swimmers, the triumphant shout of the successful fisherman, all arise in a medley of sounds which spell laughing faces, ruddy cheeks, and healthy bodies.

Camp Venard, besides helping young



Above: Out for an apple, and in for a ducking.



Left: Mass at a beautiful outdoor shrine on an overnight hike.

American boys along the road to worthy Christian manhood, plays a role in the training of the counselors, all of whom are seminarians, incipient missionaries. They know that their success in future years in the missions will depend to some extent upon their *way* with children of the Orient. Consequently they bring to their work not only a love of young boys, but also a desire to know them intimately, to become their friends, their buddies, to learn their problems and to solve them. For boys will be boys the world over!

ARE YOU IN DOUBT HOW TO FULFILL YOUR DUTY? SEE PAGE 121.



## Father Winthrop Talks of Folly—

FATHER WINTHROP found comfort, solace, and much food for thought in the writings of St. Paul. Few were the moments he could call his own in his busy Japanese Mission, but in such moments he would take out his frayed New Testament and pore over the writings of the giant Apostle to the Gentiles.

"For Christ sent me not to baptize, but to preach the gospel: not in wisdom of speech"—and Father Winthrop smiled. "St. Paul, you took the words right out of my mouth. Why, here I am—missioner neighbors in the Manchu missions baptizing their hundreds unto thousands, while I continue 'not to baptize, but to preach'—and, true for you, St. Paul, 'not in wisdom of speech.' But, on with you now—what else have you to say to me?" "Not in wisdom of speech, lest the cross of Christ should be made void. For the word of the cross, to them indeed that perish, is foolishness, but to them that are saved, that is, to us, it is the power of God."

"Ah, good St. Paul," sighed the priest, "how could I ever have doubted you? It's the cross for me—nothing less." And in his heart he thanked God for his own share therein.

Father Winthrop was roused from his reverie by the Manchu servant bursting in upon him. "Japanese policeman at front door—wants you!"

"Well, Peter, will you come to see me when I am in prison?" the priest laughed. And then to calm

By Rev. John C. Murrett, M.M.

the excited boy, "Now, easy, Peter! I've stolen nothing but a few moments' rest."

"Are you the *Number One* here?" asked the policeman.

"Yes," smiled Father Winthrop, "won't you come in?"

"No. I was just passing by. I saw the great cross in the garden, and I want to ask you—is that Christ on the Cross?"

"Yes," answered the priest gravely.

"You believe Christ was a God?"

As the priest nodded, the officer went on: "Why, that is foolish! If He were God, He would be more powerful than the men who killed Him. You will never get anyone to believe that that ugly, disfigured man is God!"

"Aye, the 'folly of the cross,'" murmured the priest in English; but in Japanese he added: "I understand what you mean, but if you can spare a moment, I should like to tell you a story. Let us sit out here in the garden."

"Only today," Father Winthrop began, "a young Japanese girl

came to me with a strange story. I must tell it to you. I know she will not mind.

"Maruko was the only child of a Japanese woman who was widowed soon after the birth of this lovely child. During the early, difficult years of the child's life, her mother nurtured her tenderly, and a great bond of affection kept them united for many years. Maruko did not play with other children but found her greatest joy in the company of her mother. Then came the school years. The little girl could scarcely endure the hours at school away from her precious mother. And, there was the mother, always at home, always waiting for her child, so that the two might have great fun doing lessons, playing games, and happily filling every moment of their brief hours together.

"When Maruko was about fourteen years old a little schoolmate stopped at the door one day. 'Maruko,' she called, 'may I come in your house until my mother comes home? Our house is locked; my mother is downtown.' 'Surely!' welcomed Maruko, 'come in, and we shall do our lessons together.' But, when the other girl came in, Maruko was surprised that her good mother had gone out into another room. She called, but mother answered that she was busy and would come in later. The two girls studied and laughed and chatted, and finally Maruko's playmate said, 'Maruko, you have told me so much about your dear mother. I should love to meet her.' 'You shall,' answered the little hostess, 'and you will love her. She

---

**T**HE adoption and fostering of mission education in our entire educational system is by all odds the most important matter before the American Church today. It contains the real solution of all mission problems at home and abroad.—Father Price.

---

MARYKNOLL NEEDS A DOLLAR DAY TO SUPPORT EACH OF ITS

is so good and so beautiful. . . Mother, please come in and meet my friend!" Finally, the mother came in, confused and shy. The little visitor could not restrain a startled 'Ai-ya!' and in a few moments left the house hurriedly. Maruko was surprised, but thought no more of it until she met the schoolmate next day. 'Oh, Maruko!' she exclaimed, 'forgive me for hurrying away, but I could not stand the sight of your mother's face. You told me she was beautiful, but Maruko . . . those awful scars! What are they? They disfigure her face and neck so horribly. Oh, I could not stand it. I was frightened—almost sick from the sight. Forgive me!'

"Maruko was pale and quiet all day, dreading the moment when she must return home. That afternoon, the good mother noticed the slow step and serious mien of her little one as she returned from school. Maruko was very quiet, but from under her heavy lashes she would steal shy glances at her mother's face, and, as the truth burst upon her for the first time, the girl was overcome with sobs and tears. 'Ah, my little one,' comforted the mother, 'what has happened?' But Maruko only fled from the loving woman and cried as though her heart would break. Finally through the sobs came the reason: 'You are ugly. You are frightening. You are not beautiful at all. I have told all the girls

*"CONVINCED that God alone can convert a soul, the missionary seeks grace through prayers: his own and those of his friends. And you are, or should be, his friends. A measure of prayer cooperation, steady and regular, however small, is in your power to give."—Bishop James Anthony Walsh.*

about my beautiful mother, but you are not beautiful. You are hideous. I am afraid of you. I hate you!"

"Youth," said the priest in an aside, "is emotional and easily upset. . . But, to go on with the story Maruko told me. . . When the tears were dried and Maruko was nestled safely in her mother's arms, that good woman told her the most amazing story. Maruko, while still a small baby, had attempted to reach a pan of dye-stuff, pulling it off the stove. The

child would have been scalded to death had not the mother pushed her away and received herself the scalding fluid, which marked her horribly for life.

"So, don't you see?" the mother comforted. 'It was my great love for you, my Maruko, that put me in the path of that scalding liquid. Had I loved you less I would be as beautiful today as you should like to see me, but I would not have been of any help to you. I didn't need to bear this, but I did it willingly and gladly to save you. I shall always carry these scars, but you will be free of blemish. Maruko, can you not understand how much I have loved you, and still love you and want to help you? Call these scars hideous, if you will, but they are my badges of love!'"

Father Winthrop was looking up at the Crucifix in the garden as he finished. The policeman stood up and slowly went towards the cross. Reverently, he put up one hand till it touched the pierced feet. Then turning to the priest, he said softly, "It is beautiful. I never heard of such love before."

Still thumbing through his St. Paul, Father Winthrop will tell you that what he believed was his poorest job of preaching brought him a Baptism, and a greater understanding of how "the word of the cross is, to them that are saved, the power of God."





Father John Comber, of Lawrence, Mass., describes some superstitions that are practiced at the death of a Manchu.



**W**HEN death comes to a Manchu the feet of the corpse are tied together so that his spirit will not come back. A saucer is placed on his stomach—the *keep-the-spirit-down saucer*.

Three wads of cotton are stuck on chopsticks and put into grain in bowls. Three rows of *man-t'ous* (food) are placed near the corpse, also five bowls of vegetables and three cups of wine. These signify that he is now separated from the world and that this is his last sacrifice. The cotton in the bowl means that he will not eat again in this world. There is also a pan near him in which paper, usually cut in the form of the old money, is burned. The more paper money burned, the more the dead man will have to spend in the next world.

When the time comes to put the corpse into the coffin, the eldest son takes the head and, with others assisting, places the man in the coffin. While the coffin is being nailed, a cry is made to the dead man to avoid the nails. If the service is to last several days, the coffin is placed in the yard under a mat

tent. Around the mat tent pictures are placed of the torments the different classes of people undergo for their sins. Some of the pictures depict men being cut with saws, being dipped in oil on stoves, being crushed in the flour mills, etc. If the people have money, they engage a pagan priest to come. He prays, and this prayer means that many of the dead man's sins will be forgiven, and that he will live again in a good position. The following are the classes in which the dead can live again according to their merits:

1. As a Buddha, which is best of all.
2. As the Emperor or of the Emperor's family.

***T**HE more I see of the Chinese the better I like them. I cannot but feel the deepest and most unspeakable pity when I see a people so industrious and peaceful and amiable, dying by the millions without Catholic faith simply for the want of missionaries. May God speed the work, not only of Maryknoll, but of all missionary societies of the world, in sending men and women to this field whose harvest is ripe unto whiteness.*

—Father Price.

3. As the Emperor's daughters, and their husbands and their children.
4. As big officials.
5. As rich men, though not of the official class.
6. As beggars.
7. As asses, cows, horses, and domesticated animals.
8. As birds and other beasts.
9. As various marine animals.
10. As serpents and insects.

At the burial, paper horses, carts, etc., are burned, all with the same meaning: the dead man can use hereafter whatever is burned. The night of the funeral, fire must be brought to the grave, and paper burned as a symbol of light and heat for the dead man. This is done for the first three nights, and then begins the *shao-ch'i* or 'burn-sevens'—i.e., every night for seven times seven, seven periods of seven days, paper is burned at the grave. After the seven-sevens are over, the anniversary is observed every year for three years with the burning of a paper bag in which the names of those who are doing the burning are written. After three years, there are simply the general anniversaries of *Ch'ing-Ming* and the second day of the fourth moon.

**THE CHURCH IS A LIVING ORGANISM. ALL HER MEMBERS SHOULD BE**

## "The Twins' Old Man"

Affectionate sobriquet of a South China stalwart whose prayers gave us two seminarians and made the gentleman himself a valiant apostle. Father James F. Smith, of East Norwalk, Conn., tells the story.



THE man who says, "What's in a name?" ought immediately to be tagged as an old China hand, for it would be safe to venture a guess that nowhere in this world of ours do men change their given names as often as they do in China. When first introduced to the world the baby may be called, *Precious Born*, or if the parents sense that their pride and joy may not attain to the presidency when he grows up, just plain *Pig Baby*. This won't last long, however, for when he begins school the old ones must scratch their heads over a school name, and the lad becomes *Thousand Characters* or *Complete Brightness*. On his entrance to the business world the other two names are probably forgotten, and he branches out in still another.

After this explanation no one could possibly find it in his heart to condemn the missionaries for applying still another name, usually a good old American nickname—among themselves, of course—when speaking about their Christians. It cheers things up and, at the same time, helps keep matters straight. Ask any priest in the mission if he remembers Mr. Wong Sai Sin, and a vacant stare will be your only answer; but ask for him by his nickname, and you will get an immediate response, "The twins' old man? Sure, I remember him."

Mr. Wong Sai Sin, to be polite and give him his real name, is one of our old Christians. Girl after girl came to bless his home, but no boy was born to carry on the family name. Such a state of affairs is liable to break the heart of any Chinese parent, but Mr. Wong was made of sterner stuff and he decided to do something about it. Accordingly, he went directly to the

Right: The twins.

Below: The twins' old man.



priest and extracted a promise of prayers from that useful ally; at the same time, his wife was perform-

ing a similar operation on the Sisters. The result of this masterful stratagem far surpassed even the wildest hopes of the Wong forces; a pair of twins was born—and both were boys!

After he had recovered somewhat from his delirium of delight, Mr. Wong—or as we may now call him, "The twins' old man"—did some serious thinking, and from that day on he was a changed man. He resolved to repay the Lord for His kindness by doing everything in his power to spread the Faith among his people, and for the last decade he has certainly lived up to his promise.

Like Job of old, this servant of God must say, "The Lord gave and the Lord hath taken away." At the present time, he has no more hopes of seeing his name carried on by the boys than he had before they were born, for both are in the junior seminary preparing for the priesthood. The carrying on of his name no longer seems of such great importance to Mr. Wong because he now envisions even a greater work for the twins. His heart fills with gladness as he dreams of the day when both his boys will be priests, carrying on a name greater than all others, the name of Christ.



ACTIVE AND CONCERNED LEST ANOTHER MEMBER LANGUISH AND DIE.

## THE FIELD AFAR.

THE MAGAZINE OF MARYKNOLL

Published by Ecclesiastical Authority.  
Founded in 1907. Appears monthly  
(except August).

Owned by the  
Catholic Foreign Mission Society of America, Inc.

TO THOSE WHO LOVE GOD ALL THINGS  
WORK TOGETHER FOR GOOD



HE died for all, and for all He rose again, that all might rise from spiritual death to newness of life in Him. He burst the bonds of the rocky tomb and the stony human heart in one great act, unchaining captive humanity from its groveling depths to raise it to dizzy and undreamed heights. All the history of the world is written in His rising. It is a glorious message to take to the waiting millions, and it only awaits its messengers. He has opened the skies.



A MAN is accounted a friend when he tightens his belt and hands over his own food to his neighbor. A man is accounted a benefactor when he takes off his own coat in order to clothe his brother. And a man is accounted a hero when he moves away from the cheery fire and faces the wintry blast, in order to yield his place to another. Yet the benefactors of the missions do all this and more, for savings on coal, food and clothing are only a few of the economies they have been known to practice as means of supporting missionaries. They are hungry that we may be filled, they are cold that we may be warm, they are threadbare that we may be arrayed in Manchurian fur and Canton calico. We never feed and clothe and warm ourselves; God and His friends do it for us.

We are grateful with all the



### AGAIN, APRIL

Again winter is gone and spring appears. Faith glows, the fire of resolve flames with new brightness, as in prayerful souvenir we recall our Co-Founder, Bishop James Anthony Walsh, whose passing we commemorate on April 14.

powers of our imagination. And we hope that they in turn can use that same faculty to picture their gifts converting the villages, and saving the babies, and tending the lepers, just as we try to see the givers enduring hunger and cold and last year's styles to make it all possible.



ALL the present to Duty, all the future to Providence; Duty the most faithful, Providence the most loving; and all will go well. So reads the motto of a great

### The Holy Father's Mission Intention for April, 1938

For missions in Africa which border on Mohammedan territory.

## THE FIELD AFAR, Maryknoll

American missionary, Bishop Bruté of Vincennes, who ranged the frontiers from Maryland to Indiana in his quest for souls, contributing one of the first stirring examples to the missionary tradition of this country. We were a mission-minded people from the beginning, marked early in our history by that providential orientation. Let us be true to our birth-right, squandering the present for souls and giving to Providence the future, confident that all will go well.

### Temple of Heaven

ONE of the most beautiful things in the world is a park, and one of the most beautiful parks in the world used to be in Peking, where the worship of the Temple of Heaven took place in the old storied days of the Chinese Empire. Generations ago the park was a lordly expanse of velvet lawn, dotted with artistic buildings and marble balustrades set off against a graceful foliage of quivering green. Birds lived there, and twittered and sang from bush to bough, and the playful winds visited their leafy mansions, weaving their own rustling harmonies amid the branches, and stirring the perfume of the flowers, while over it all spread the softest of clouds in the world's most luminous sky. It was a heavenly setting for the worship of heaven. And in this worship the building called the Temple of Heaven, known all over the world for its architectural beauty, was not really the temple, but merely the sacristry to which the emperor repaired to don his ceremonial robes, while the actual temple was the park itself. And the center and heart of it was the exquisite white marble altar, raised in the middle of the park and exposed to the open sky, so that the real temple that enshrined it was a unique one, having for its only walls the green trees that lined the park, and for its cupola only the blue dome of heaven that arched above it.

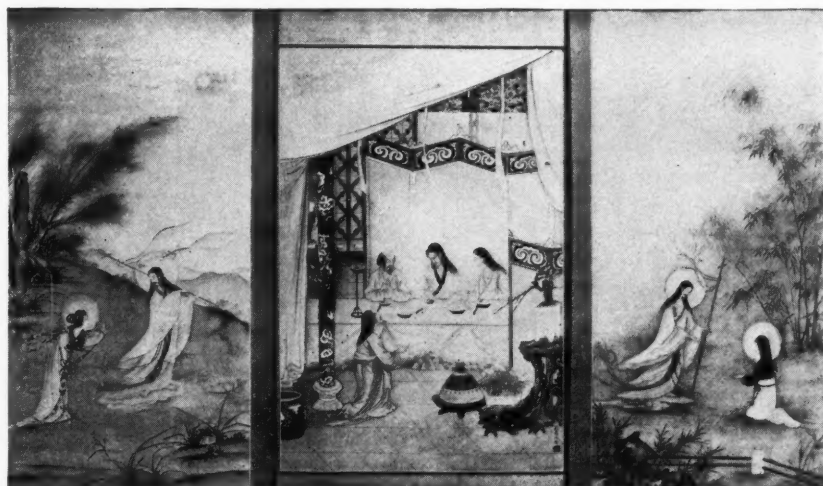
Thither every year at the accustomed time the old emperor would repair, and in full ceremonial robes he would mount the white marble stairs to the very center of the central platform, and there he would stand as the father of his

THEE, ON THY WAY TO DIE, THEY CROWNED WITH PRAISE;

people, looking up to heaven and making his prayer to ask blessings upon them, trying to penetrate that blue vault that stretched above him, reaching towards the unknown God he somehow saw behind the veil. And this prayer actually reached heaven, and God heard it in the measure of His own ordination. For as the seasons revolved the clouds indeed parted, and the gentle rains fell on the fertile land so that the grain sprouted and grew and abounded, and

and with them their picturesque form of worship as sons of heaven and fathers of the people. One day two men stood in that same park, now become a mere memorial of the past for sight-seeing visitors. They saw a different scene where neglect had already effaced the grace and grandeur of a by-gone day, as their eyes wandered over crumbling bricks amid dead grass and dying trees, and rested finally on a display of soldiers' laundry that hung out

And as they stood on that same white marble parapet together, reviewing past history and present gain and future hope, they spoke of the ancient worship of the emperors that had now disappeared, and they felt an even greater solicitude to replace it by the full revelation for which it had been a touching preparation. Suddenly one turned to the other. "Let us say an *Our Father*," he said, his eyes alight with his anxious thought of adding a prayer to the im-



Mary Magdalen recognizes her "Rabboni," and the disciples at Emmaus know Him in the breaking of the bread, despite His Oriental features. The Chinese artist knows and believes that Christ is God and man regardless of the accidental cast of features, just as all men were created in His image and likeness—that likeness expressed so beautifully in the Mystical Body of Christ.

the hungry people were supplied with the bread of earth to be their bodily food. But those clouds did not rain down the spiritual food they needed, for it was God's purpose to supply it by another dispensation, and so their soul hunger remained. Yet all things were to be fulfilled; and the real answer was given later when the missionaries came. They went not to the Temple of Heaven, but to that of Heaven's Lord, for they were no less truly the fathers of the people, and they were also priests of God. So they stood at another altar and they whispered another prayer, and at last the skies were opened, and the Bread of Heaven came down to feed the hungry of soul as God Himself appeared to claim His people.

Years passed, and changes came, among them the institution of the Republic that abolished the old emperors,

to dry on the altar of heaven. But they were not disturbed. They were not on a pilgrimage, for they had lived long years in China, and understood her

### A Seventh Field

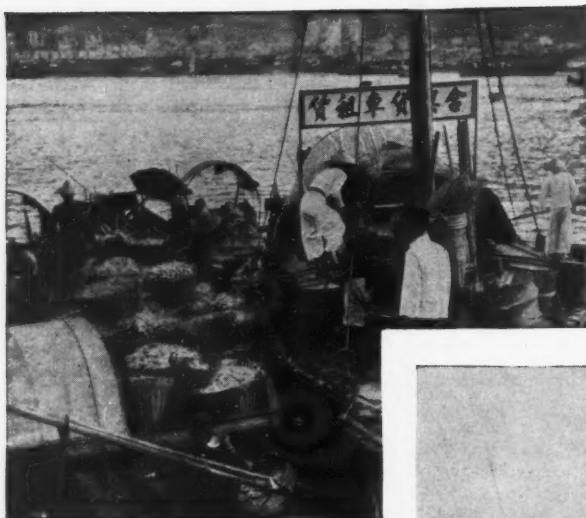
**A**CABLE from Rome informs us that Maryknoll now has seven mission fields. The latest does not represent new territory for us but a division of old. A large portion of the Prefecture of Wuchow, South China, embracing people of different racial stock and different language, has been detached under the title of Prefecture of Kweilin.

story. And they were also fathers of her people with a commission over that vast flock bestowed on them by God.

memorial supplications of the place, in order that God might speed the work of sending missionaries to open His heaven and call His people to the Faith. The prayer was said and the two friends of China prepared to leave, still pondering on the future day when all these prayers would be answered and all these hopes would come true.

The two men were Archbishop de Guebriant, Superior General of the Paris Foreign Missions, and Archbishop Costantini, Apostolic Delegate to China. Slowly they retraced their steps through the weed-grown decay. And suddenly they saw with new eyes, and the glory that was past seemed almost to live and glow again in the desolate park. It had not lost all its beauty, for it will retain forever the beauty of its aspiration to the Unknown God.

TO THEE, NOW KING ON HIGH, OUR SONG WE RAISE.—*Gloria Laus.*



**T**HE man who built the first Chinese boat got his idea from leaves floating on the water—so the ancient books tell us. And today boats in China seem as numerous as leaves.

There are boats for everyone and everything. There are fishing boats, hawker boats, pleasure boats, shop boats, pirate boats, smuggler boats, beggar boats, leper boats, ferry boats, bridge boats, marriage boats, feast boats, theater boats—yes, China has her show boats, which carry theatrical troupes and all their properties. Some people will tell you that there are more boats in China than in all the rest of the world put together.

And the Chinese are good sailors. In olden days they made adventurous voyages to distant shores. Their large

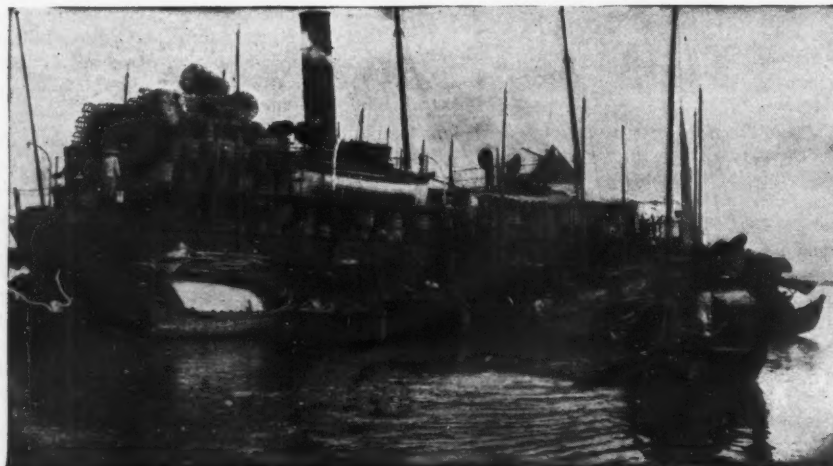
sea-going junks, often with as many as ten or twelve sails and with crews of 250 and more, made journeys as far as India. In ocean trading the modern steamship has

*A Knoller who has seen an m  
us some side lights how in  
world. He reminds that in  
men betw*



Upper left: All hands on deck—captain, purser, and steward at their posts.

Above: A Chinese sampan spreads her sail like a giant leaf.



Left: The modern steamship has taken her place in China's trafficking.

Above: Looking forth on a scene like this, one could not doubt the statement that there are more boats in China than in all the rest of the world put together.

Right: Not an inch of floor space ever claimed by cargo or passengers before "Anchors Aweigh."

## Boats, Boat-Ways.

driven once heavy  
bering junk anted  
as a dinosaur, but th  
still appear on the  
and in diverse sh

Here are some particular of the waterway in Southern China, especially in the West River, passes Canton and plays a part in the two of mission stories, Kanton and chow, then an abundance of water ways and serve as roads. portion Kwang Province, intricate rivers, seas, and canals, which bring a few miles country

# Ways, Boat People in South China

has on many boats in the South China delta gives light on how important boat life is in that part of the mind that in more ways than one there is a close connection between boats and souls.

en one heavy, lum-  
ing just antediluvian  
dine, but the junk  
appears on the rivers  
in wise shipping.  
ere we are speaking  
icular of the inland  
erway in South Chi-  
espect in the delta of  
We river, which  
ses on and which  
ys a part in the life of  
of mission terri-  
es, Koon and Wu-  
w, the abundance  
waters and these  
ve as roads. A great  
tion Kwangtung  
vince articulated with  
ers, seas, and cross  
als, we bring every  
mile country with-

in easy reach of water com-  
munications.

Though trade and travel  
account for a host of boats,  
a great factor is the use of  
the boat as a home. The  
boat people are a distinctive  
portion of society, compris-  
ing tens of millions and liv-  
ing a life marked by special  
customs. In many places  
there is a distinctive dress,  
and there are distinctive  
practices linked with mar-  
riages, funerals and so  
many other events of life.

The millions of farmers  
and city folk in our Mary-  
knoll territories constitute  
our main problem, but we  
have also taken an interest  
in these boat people. One

there will be half a dozen young-  
sters ranging down to a tiny mite  
carried pickaback by a sister not  
much bigger than himself. For all  
of these, the master of the sam-  
pan by some strange alchemy pro-  
duces food and clothing.

Even the religion of these boat  
people is distinctive. The ancestral  
tablets are said to be smaller than  
those used on shore. Immediately  
after death plain ones are in vogue  
in the floating home, to be changed  
after some three years for tablets

ornamented and heavy with paint.  
Father Finn, an Irish Jesuit now  
dead, who did much successful  
work among these boat people in  
Hong Kong, gathered specimens  
of these tablets from converted  
families and sent them to Rome as  
a gift to the Holy Father for the  
Lateran Mission Museum.

Look forward, then, if you plan  
coming to South China, to finding  
the boat a familiar feature in the  
scene. The folk who dwell on the  
water are not being forgotten.

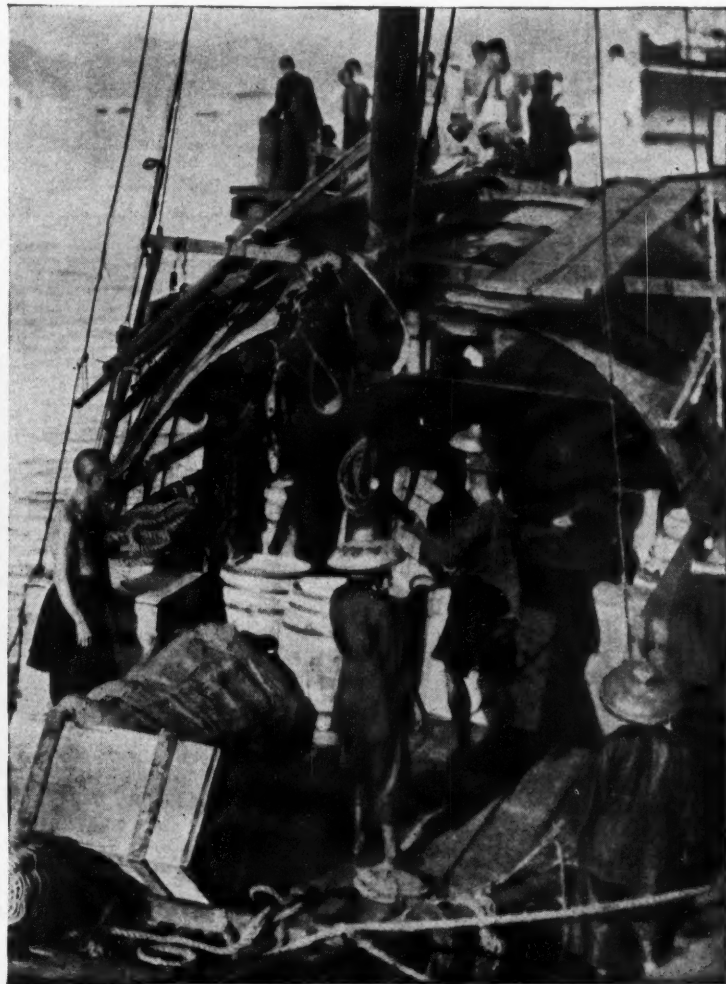


en her  
e like  
re are  
world  
her.  
e ever  
chors

China's

of the tasks of the Chinese Sisters  
in Kongmoon is the evangeliza-  
tion of sampan dwellers.

Each boat will possess a gran-  
dam almost too antiquated to  
wield an oar, and a mother who  
will not have much of the say but  
a heavy share of the work. Then



## Maryknoll Fields in South China

### KAYING

THE MISSION: Vicariate of Kaying, Kwangtung Province, South China, 15,000 square miles in area, three times the size of Connecticut. Population 2,600,000.

#### THE MISSIONERS:

Most Rev. Francis X. Ford, D.D., *Vicar Apostolic*, of Brooklyn, N. Y.; Frs. Quinn and Rhodes, of Calif.; Fr. C. Murphy, of Conn.; Fr. O'Brien, of Ill.; Frs. Bush, Callan, Donaghy, Gallagher and Welch, of Mass.; Frs. Dennis, Hilbert, Madigan, P. Malone, T. Malone, Slattery, Van den Bogaard and Youker, of N. Y.; Frs. F. Donnelly, T. Donovan, Downs, Driscoll, J. McCormick and J. O'Donnell, of Pa.; Fr. O'Day, of R. I.; Fr. Eckstein, of Wis.; and Fr. M. Murphy, of Canada.

Central address: See page 117.

### KONGMOON

THE MISSION: Vicariate of Kongmoon, Kwangtung Province, South China, 40,000 square miles in area, the size of Ohio. Population 6,000,000.

#### THE MISSIONERS:

Most Rev. A. J. Paschang, D.D., *Vicar Apostolic*, of Martinsburg, Mo.; Frs. Kennelly, J. Sweeney and James Smith, of Conn.; Fr. Churchill, of Iowa; Fr. Farnen, of Md.; Frs. Cairns, Chatigny, F. Connors, J. Fitzgerald, Lavin, Lima, Paulhus, and J. Toomey, of Mass.; Frs. Mueth and Rauschenbach, of Mo.; Frs. Burke, Feeney, John T. Joyce, North and J. Smith, of N. Y.; Fr. C. Burns and Bro. Lawrence, of Ohio; Frs. Jos. McGinn, O'Melia, Rechsteiner and Bro. Michael, of Pa.; Frs. John McGinn and O'Neill, of R. I.; Fr. Weber, of Wis.; Bro. Anselm, of England; Fr. Bauer, of Germany; Fr. Heemskerck, of Holland; Fr. Tierney, of Ireland; and Bro. Albert, of Switzerland.

Central address: See page 117.

### WUCHOW

THE MISSION: Prefecture of Wuchow, Kwangsi Province, South China, 15,000 square miles in area, the size of Mass., Conn., and Delaware. Population 3,000,000.

#### THE MISSIONERS:

Rt. Rev. Msgr. B. F. Meyer, *Prefect Apostolic*, of Davenport, Ia.; Fr. V. Walsh, of Ia.; Fr. Fedders, of Ky.; Bro. Francis, of Md.; Frs. Cunneen, Gilleran, Langley, Mulcahy, of Mass.; Frs. T. Daley, Dempsey, Gilligan, Kupfer, McLoughlin and Schulz, of N. Y.; Fr. Sprinkle, of Ohio; Frs. P. Donnelly and Gillogly, of Pa.; and Fr. Tennen, of Vt.

Central address: See page 117.

### KWEILIN

THE MISSION: Prefecture of Kweilin, Kwangsi Province, South China, 15,000 square miles in area, the size of Mass., Conn., and Delaware. Population 2,500,000.

#### THE MISSIONERS:

Fr. P. Toomey, of Conn.; Fr. Glass, of Iowa; Fr. Greene, of Ind.; Frs. Keelan, Lacroix, Regan and E. Toomey, of Mass.; Fr. Romaniello, of N. Y.

Central address: See page 117.

# MONTHLY FORUM OF THE

Maryknoll missionaries in Eastern Asia number 157 priests and 13 Auxiliary Brothers, laboring in seven territories, each the equivalent of a small diocese. They are:

- |                                       |                            |
|---------------------------------------|----------------------------|
| 1. Vicariate of Kongmoon              | } all four in South China. |
| 2. Vicariate of Kaying                |                            |
| 3. Prefecture of Wuchow               |                            |
| 4. Prefecture of Kweilin              |                            |
| 5. Prefecture of Fushun in Manchukuo. |                            |
| 6. Prefecture of Peng Yang in Korea.  |                            |
| 7. Prefecture of Kyoto in Japan.      |                            |

These seven territories embrace 142,000 square miles and contain



### The New Prefecture—

As a sphere of mission activity Kweilin dates back to the latter half of the seventeenth century, during the reign of Yung-Li, the last Emperor of the Ming Dynasty. Yung Li's wife and mother formed part of the small Catholic population that subsequent wars and persecutions wiped out.

In 1865 the Paris Foreign Missioners arrived on the field, and for many years they labored valiantly to reinstate the Faith. During the World War however, few French priests could be spared for service abroad, and once again this territory was left thinly staffed. When the Maryknollers took it over in 1933, there were about 150 Catholics.

Kweilin's economic conditions make living fairly comfortable for its inhabitants. There are many rice fields, and the sector is famed for the large number of grotesque mountains that spring up from its plains. Tin, tungsten, and a little gold are found; also the wood oil that is exported in large quantities to the United States for use as a flat base for quick drying varnishes. Hemp is grown in large quantities and exported. There is considerable grazing, although the cows are of an inferior type.

### Requiescat In Pace—

A brief but vivid word picture of a grave in far-off China draws us close, as we kneel in spirit before the final resting place of our Father J. Leo Foley who died last October 15, a week after contracting typhoid fever. Father John Romaniello writes:

"According to the custom of Kweilin, Father Foley's grave is built up three feet high with blocks of limestone from a neighboring mountain. It is rectangular in shape and rounded off on the top with sod. The tombstone with an inscription in both English and Chinese is wedged in front.

"There is a solemnity about the grave, situated as it is in a narrow valley and at the foot of a graceful cone-shaped mountain, worthy of the noble missionary laid to rest in it."

### Building Up a Reputation—

Scoring one for the home town, Father Joseph W. Regan, of Fairhaven, Mass., promotes the cause of strong buildings in Laipo:

"One thing which has served to introduce the Church quickly here has been the completion of a group of plain but substantial mission buildings, the gift of the Boston Office of the Propagation of the Faith. Not only do strangers inquire what may be the purpose of these buildings, but they draw the conclusion that the Church is not something ephemeral, and that it has come to stay. The Chinese are slow to give their confidence except to something that shows evidence of stability and permanence. They consider the erection of buildings a good indication of this."

MISSIONS ARE CONCERNED WITH THE WORLD'S

# MARYKNOLL MISSIONERS

20,000,000 non-Christian souls. They are twice the size of the New England states and number over three times the population of New England. They include 56,675 Catholics, of whom 7,413 adults are last year's converts.

The center for the South China missions is Maryknoll House, Stanley, Hong Kong, though each field has its central address as given on this page.

The Maryknoll Fathers likewise have a parish in Honolulu, special student work in the Philippines, and two parishes among the Japanese on our Pacific Coast.



## War Relief—

It has been said, by those who profess to know such intimate secrets, that one of the most distinguishing features of a seminarian is his insatiable appetite. So much more credit then to these students of divinity at Kongmoon:

"Imitating our patriotic lepers at the Gate of Heaven Asylum, the young seminarians went on a diet for an entire month. Even the 'shell food' that the fighting makes so plentiful did not tempt them unduly. The net result of their self-sacrifice was \$130, which will be forwarded to some War Relief Fund under Catholic auspices."

## S.O.S. (Send Over Sheets)—

"For all its bedridden tendencies, the average American sheet, as I recall that luxury, is known to give years of faithful service before its interwoven threads begin to weaken. May I plead with you, gentle reader, that when this process of disintegration begins in your sheets, you give them a vacation? Some may object that the entire life of these lazy muslins or linens is one of rest. Even so, a trip abroad will cost them little or nothing, and if they are tagged for

Rev. Otto A. Rauschenbach, M.M.,  
Dosing, West River,  
Kwangtung, China,

I shall be at the pier to greet them with open arms. They are guaranteed a ripping time and, although they shall not be able to roll into bed as easily as formerly, they can roll, or be rolled, into bandages for use in our three dispensaries. They are really desperately needed!

"Any thrifty housewife inclined to convert her disabled bedcoverings into dust-cloths need only think of the converts often made through bandaged sheets, and forthwith she will be dissuaded from such extremes in economy."

## Here's Luck to Them—

Life springs surprises even in rural Tungchen. Consider the case of "Old Goofus," one time part-time instructor employed by Father Joseph P. McGinn:

"The harmless, well meaning, ineffectual chap, was baptized by Father Dietz, and then attached himself to the mission as a kind of country catechist. He was dismissed periodically, but always mooned his way back—a case of paying him small wages for very little work, or simply putting him on the charity list.

"Ever did he speak of the wife he would some day wed. Close to blindness and distant from the dynamic type, he meandered along, a good man but an indolent one. Then, one day, with an *entourage* of reliable witnesses, he appeared with the startling declaration that he had found a woman willing to marry him! In proof thereof he brought the lady to the church, and some time later, we witnessed their happy nuptials."

DEEPEST REALITIES, WHICH ARE GOD AND SOULS.

## Maryknoll in Japan Manchukuo and Korea

### KYOTO

THE MISSION: Prefecture of Kyoto, Japan, including the city of Kyoto and territory about Lake Biwa. Population 2,000,000.

#### THE MISSIONERS:

Rt. Rev. Msgr. P. J. Byrne, *Prefect Apostolic*, of Washington, D. C.; Fr. Witte, of Ind.; Bro. Clement, of Kan.; Frs. Barry, Briggs, J. Daly, Mackesy, and Morris, of Mass.; Frs. McKillop, W. Murphy, and Whitlow, of N. Y.; Fr. Boesflug, of N. D.; Bro. Thaddeus, of Ohio; and Fr. Felsecker, of Wis.

#### Central address:

Maryknoll Fathers,  
St. Francis Xavier's Church,  
Kawara Machi, 3 jo agaru, Kyoto, Japan

### FUSHUN

THE MISSION: Prefecture of Fushun, Manchukuo, 37,000 square miles in area, the size of Kentucky. Population 2,500,000.

#### THE MISSIONERS:

Rt. Rev. Msgr. R. A. Lane, *Prefect Apostolic*, of Lawrence, Mass.; Frs. McGurkin and J. J. Walsh, of Conn.; Fr. Kaschmitter, of Idaho (loaned to Apos. Del., Peiping); Fr. Geselbracht, of Ill.; Fr. Hewitt, of Md.; Frs. Comber, Gilbert, Henry, A. Murphy and E. Ryan, of Mass.; Fr. Coffey, of Mich.; Fr. Hohlfield, of Neb.; Fr. Quirk, of N. H.; Frs. Escalante, Flick, Haggerty, J. O'Donnell, Ziemba and Bros. Benedict and Peter, of N. Y.; Frs. Clarence Burns and Rottner, of Ohio; Frs. Mullen and J. Sullivan, of Pa.; Fr. Weis, of Wis.; Fr. Jacques, of Canada; and Fr. J. McCormack, of Ireland.

#### Central address:

Catholic Mission, Fushun,  
Manchukuo

### PENG YANG

THE MISSION: Prefecture of Peng Yang, Korea, 20,000 square miles in area, in size, half of Indiana. Population 2,800,000.

#### THE MISSIONERS:

Rev. W. R. Booth, *Administrator*, of Brooklyn, N. Y.; Fr. L. Sweeney, of Conn.; Fr. Markham, of Ill.; Frs. Chisholm, Connors, Hunt, Pelouquin, Plunkett, M. Walsh and Bros. Raymond and William, of Mass.; Frs. Barron and Petipren, of Mich.; Fr. Craig, of Minn.; Fr. Carey and Bro. Joseph, of N. J.; Frs. Borer, Carroll, Cleary, Coken, Gibbons, S. Hannon, Harding, Nolan, Pardy, J. Ray and White, of N. Y.; Frs. Cappel and Kramar, of Ohio; and Fr. Duffy, of Ireland.

#### Central address:

Catholic Mission,  
P.O. Box 23, Peng Yang,  
Korea



#### What Could It Have Been?—

Over the counter each day in a dingy shop in Tchong Sin passed a variety of articles, ranging no doubt from a joss stick to a mandarin's coat or the facade of a pagan temple. In exchange for his treasures the furtive client received a piece of paper, character inscribed, and a wee bit of *yen*. Queer business, that! But it ceased when Fathers O'Brien and Malone bought out the broker.

Although there were no iron bars, golden balls, or other distinctive decorations to remove, the little shop took on a different air. Now, it might be objected that there is no air at all when the villagers crowd in to hear who made them, and why. But apparently they would rather have doctrine than atmosphere, since they need only step outside to get the latter.

#### Church Architecture—

His new basilica at Tong Shun Tsai is the theme of Father Cody Eckstein's latest epistle:

"The stone altar is already up and the tabernacle—also of stone—will be ready in a few weeks.

"You may remember the design of the Dove and Triangle on our last Foundation Day card. I copied it for our local Michelangelo to do in lime and cement over the sanctuary. I must say, he made a splendid job of it. I'm going severe and puritanical! It is the only decoration in the church. But I don't think these good people should be distracted with the florescence of the Faith until they get the roots."

#### Coming Attractions—

Don't keep us in suspense, Father Donaghy. Was the inaugural a success?

"In other mission stations, I suppose

the opening of a catechumenate is nothing to write home about, just a routine procedure. But here in Tsungkow, when we throw open the front door, two weeks hence, to admit our first group of doctrine pupils, the event will call for a bit of celebration—a red streamer and a couple of firecrackers, at least. You know, the natives here are difficult to convert, because they are steeped in superstition and the devil will not release his hold on them without a hard struggle.

"We do not know at present how many inquiries to expect, but everything points to a high number. Father Chai, a native priest now off on a mission trip, hopes to enroll some from neighboring villages."



#### "Let Peace Be In Thy Strength"—

"At Antung last month, the Sacrament of Confirmation was administered at both the Manchu and the Japanese-Korean parish, where a total of 150 received the sacrament. Later, Monsignor Lane confirmed at T'ung Hua the largest number so far in the mission—a total of 160 at the one ceremony. We feel that this speaks well for the development of the mission in spite of some difficulties and the restrictions on travel.

"At T'ung Hua, Father Comber reports two neighboring villages—one of 500 souls, the other of 200—that have asked to be instructed in the doctrine. This is just an indication of what the possibilities are. We ask prayers for more peaceful times, that we may be able to make the best of the many opportunities which are open to us these days."

#### "Ties That Bind"—

In the recent Fushun shuffle, Father George Haggerty should have been dealt

## THE FIELD AFAR, Maryknoll

spades—they might come in handy at his new post:

"Chiaotou is a decided change from Hsin Pin, in that it is situated on the railroad, with electric lights, *choo-choo* whistles, black snow, and lacks only an extra missionary for a track team—but that might tie us down too much! I hated to leave the old place after three years, but changes are good both for the priest and the people.

"Pen Hsi Hu, the Pittsburgh of Manchukuo, is also covered from here. The town is sprawled along the side of a valley and is difficult of access except for mountain goats. Its large population rates a resident priest, but there is very little land on the market, and the mines and industrial activities make prices impossible."

#### "For You"—

Present indications are that Father Leo Hewitt will be spared all worry about figuring an income tax:

"Mrs. Ch'en died, but she is not buried. Her family could not afford a coffin, so a neighbor donated some boards, and a carpenter built a box from them. In it were placed Mrs. Ch'en's remains, and it was then carried to the mountain side where it will be left until the ground thaws out.

"The deceased lady left two orphaned children, which means that we shall have a couple of extra cavities to fill when school reopens. This may be later than usual, for during the past two weeks we have had no income except two *yen* in payment of a loan made several months ago to one of our Christians, and five dollars from my mother, marked 'For yourself.' Sometimes, even mothers do not trust their sons! After she reads this, I am sure she will say, 'For your mission.'"



MISSIONERS ARE CLIMBING MOUNTAINS AND ROAMING THROUGH VILLAGES, PREACHING CHRIST.

**The Young and Old Alike—**

A great love of the Holy Eucharist characterizes the Christians at Bazan, where they are instructed by Father Wilbur J. Borer:

"Our fervent little pupils, following the ecclesiastical calendar closely, will not miss any of the major feasts, although to them it means fasting. Like most poor children they are undernourished, even when they receive their full rations. Last First Friday, a particularly cold day, we gave them each a piece of bread, and a caution to limit their fasts to the greater feasts only.

"The following Sunday, Ki Ri, à pied from his village thirty miles distant, came in fasting, as he does every Sunday. This time he remained over night, so he had a wonderful opportunity to pray in the church for hours. After the doors were locked in the evening, he could still be seen in the vestibule, looking through the window at the dimly lighted altar."

**Love's Victims—**

The Faith takes deep root among these religious Koreans. Witness the death scene in the home of the first family in Chemulpo to consecrate itself to the Sacred Heart, as described by Sister M. Agnita, a Maryknoll Sister and native Korean:

"After three months of intensive suffering, there came a day when my sister seemed to have no pain at all. Directing herself to the picture of the Sacred Heart facing her, she asked to live if He so willed, adding that she would be willing to suffer even greater torments than she had already endured, for His greater glory. My mother, who was kneeling beside her, answered as though for the Sacred Heart, 'No, it is not to be.'

"She received the Last Sacraments of the Church and said farewell to us all who were surrounding her with blessed candles. My mother held the crucifix to her lips, repeating the names of Jesus and Mary . . .

"Where there is love, there are sufferings and sacrifices, aren't there? Yet, we are happy in the thought that we are allowed to suffer for Him."

**"East Is West"—**

Port cities of the Orient are usually



a bit disappointing to newly-arrived missionaries like Father William Murphy. But wait until he gets the "inside information"; it will be novel, we guarantee:

"A trip to Tokyo, and another illusion destroyed. It was not the Orient at all—just another city modern to the nth degree. The conductors must have been trained by I.R.T. subway professors, so deftly did they manipulate train doors!

"But one recommendation: there should be no reception for the newcomers; they should go the whole way on their own. The welcome committee does too much; hence, no first impressions worth recording. (But just let them omit the 'howdy' and the high heavens would ring with lamentations—and other things.)"

**A Castle Town—**

As a traveler goes along the old Tokaido Road from Tokyo to Kobe, he finds many castles dominating the countryside. Father Clarence Witte describes the one in his new home town:

---

**Central Addresses  
for**

**Maryknoll in South China****For Kaying missionaries:**

*Catholic Mission,  
Kaying, Via Swatow, China*

**For Kongmoon missionaries:**

*Catholic Mission, Kongmoon,  
Kwangtung Province, China*

**For Wuchow missionaries:**

*Catholic Mission, Wuchow,  
Kwangsi Province, China*

**For Kweilin missionaries:**

*Catholic Mission, Kweilin,  
Kwangsi Province, China*

"The Hikone Castle has a particular interest for foreigners, because of its original owner, Lord Li, whose family still retains it. Lord Li, known in history as Li Kamon no Kami, with foresight and courage was instrumental in concluding with foreign powers the treaties which opened Japan to the world for trade.

"The Castle is situated in the northern part of the city, overlooking Lake Biwa. Of the buildings extant, there are the tower-keep, corner towers, and some bridge towers. Standing at a strategic point on the artery of communication, the castle in its day served important military purposes. . . The stone walls of tremendous heights, the large moats with varying depths over which are thrown bridges of remarkable workmanship—the whole establishment is a happy combination of artistic conception."

**THE MISSIONERS, Los Angeles:**

Fr. Lavery, of Conn.; Fr. Swift, of Md.; Bros. Paul and Theophane, of Mass.; Bro. Gregory, of N. Y.; Bro. Ambrose, of Holland. Address: Maryknoll Fathers, 426 So Boyle Ave.

**THE MISSIONERS, Seattle:**

Fr. Tibesar, of Ill.; Fr. Joyce and Bro. Adrian, of Mass.; Bro. Charles, of N. Y.; Bro. Mark, of Toronto. Address: Maryknoll Fathers, 1603 E. Jefferson St.

**The Blessings of Ill Health—**

One phase of Maryknoll work among Orientals on the Pacific Coast is well described in this note from Father Leo Tibesar:

"John Francis Hanami is a Catholic lad with an interesting story. He has been a tubercular patient in various institutions for six years. When Maryknollers first saw him he was not expected to survive. Father Swift visited him regularly for some time. He was instructed and baptized.

"The hospital and sanatorium visitation work conducted by the Sisters and Fathers has been a source of many fine contacts. It frequently leads to the baptism of the dying and interest on the part of relatives and friends of the patients."



Left: Father Edward McGurkin who departed for Manchukuo on February 13.

Below: Blessing of the fields at Maryknoll College, Clarks Summit, Penna.

## Knoll Notes

### Departures and a Wood Pile

experience this intimacy with greatness.

"I shall always remember Father Donovan as happy. He taught me at Maryknoll College in Pennsylvania. When we congratulated him on the day he was assigned to China, he said, '*Hodie mihi, cras tibi*'—'Today it is my turn, tomorrow yours.'"

"One of his sayings that makes me smile now is his old saw, 'From the top of a mountain all of our uncles look like aunts (ants!).' Certainly to him, from the mountain top of triumphal eternity, all the petty things, even his sufferings of the bandit camp, must appear insignificant."

Father Donovan's was one departure, a departure for Heaven. We staged a second during February, this one at Maryknoll, and two days following the appraisal of Father Donovan's death. This was the departure of Father Edward McGurkin for Manchukuo, the very field in which Father Donovan had just been struck down.

For Father McGurkin we had a full-fledged departure ceremony

**N**EVER to be forgotten was the morning of February 11. We shall let one of the seminarians describe it

"We had just gone into Moral class," he says, "when Father General entered and spoke to the Rector. We were then told to go to the chapel. We went silently, knowing that death had come, but not to whom. It was the Feast of Our Lady of Lourdes, and a candle flickered at the feet of Our Lady. Outside the sun shone brilliantly, and patches of sweet blue sky peeped through the windows. It was an unbelievably spring-like day for early February with the winter birds chirping happily and untroubled. But through their song broke a slow, dull tolling from the tower. This is the saddest of sounds, I think—like the heart beat of some infinite and universal grief.

"We knelt for what seemed a long time in silence, with clicking beads and catching breath, till the Bishop went up slowly and turn-

ing his tired but lighted face told us that Father Gerard Donovan's body had been found, that slain by bandits after four months of captivity, he was the first Maryknoller to be privileged to give his life heroically in the preaching of the Faith.

"Somewhere in the Manchu winter, in the snows and in the fierce cold, lies one of God's heroes. Leaving all things, he had followed Him. To those of us who are still in preparation, who are only moving up in the ranks, it came as a strange new thrill to



THERE IS NOTHING GRANDER THAN THE



Above: Students at Maryknoll cutting wood for the neighborhood poor.

Below: Pontifical Mass of Requiem at the Home Knoll for Father Gerard Donovan who was slain by bandits in Manchukuo.

immediately following Solemn Mass, in the presence of his family from Hartford, Conn. Bishop Walsh gave a very effective address, the new missionary received his crucifix, the official assignment by authority of the Holy See was read, the Departure Hymn was sung, and later in the day our latest apostle waved a farewell.

Godspeed to our latest missionary, who goes out to the troubled Orient after years of able service at Maryknoll-in-Rome.

Though the goal of the Maryknoll seminarian is the other side of the world, we are glad to see that he does not forget his next-door neighbor. Early in the winter several Knoll students approached the *powers-that-be* with the request that they be allowed to cut wood in the Maryknoll woodlands during the coming months. "For what purpose?" came the question. "For the poor in Ossining," was the answer.

No objection could be made to such a proposal, particularly since the squad, which often reached a dozen, had a cooperator in a zealous Italian priest of Ossining, Father Vecchini. Each week for some ten weeks great armfuls of "missionary cordage" fulfilled its apostolate in the otherwise chill confines of homes in Ossining's slums.

Our boys seem to possess a pronounced hankering to help the

needy. Though many are themselves recipients of secondhand clothes, nevertheless a student committee gathers coats, hats, shoes, and maintains a permanent outfitting headquarters for wayfarers.

And some of the boys have de-

veloped the art of generosity to a fault, the fault being an absence of any great concern as to who owns what is given away. A visitor hung his coat in the porter's lodge recently while he went to dinner. When he returned the lodge was bare; one of the community had given the coat to a gentleman of the road who had happened in and popped the question, "Can you give me an overcoat, pal?"



# The Bounty Page



## Dear Maryknoll Friends,

Things go nicely, thank you! The "recession"? Yes, it is pinching us, but no harder than it pinches many of our friends.

And—as we are sure you have found out—we feel very close to our friends. Their joys, their griefs, have an echo at Maryknoll; our mail bags are filled with their letters, writing to us of many things. As the poet says, they are bound to us with bonds of steel, and in fair weather or foul we try not to forget them.

"Please don't cross me off THE FIELD AFAR list," writes an old lady in Brooklyn. "I know I am in arrears, but I am crippled with neuritis and doctor's bills have eaten up my few dollars." You can be sure we did not; when she had, she gave to us, and as evening shades descend she may trust that we shall not forget.

"At long last I can send you my dollar," writes a Minnesota woman. "You said that you would continue my magazine, though unpaid for, because I was an old friend. God bless you for having faith in me!" Such letters put a sparkle in the day's work.

"Count on me 'till the bell rings,'" says another one of many. "I am vowed to you in this life and in the next." Many thanks, dear friend, though we hardly dare hope to be up in your neighborhood in Heaven!

Sincerely in Christ,

**The Maryknoll Fathers**

We give Thee thanks, Almighty God, for all Thy gifts which we have received from Thy bounty.

## The Month's Prize Letter

"Dear Fathers,

"I have been interested in Maryknoll's work for several years and would like to do a bit more than simply send a small offering every now and then. In the January issue of THE FIELD AFAR, which I have just read, I noticed the explanation of the Maryknoll sponsor idea.

"I shall be twenty-one this month and am to be married this coming summer. My fiancé will be twenty-three then, graduating from college in June. Here is something for both of us; send me two support-a-missioner dime cards, one for each of us. I shall speak to him this evening about sponsoring a missioner for one day each month.

"I am enclosing ten dollars, half of a gift I received recently; the other half will go to my parish. I have always felt that whatever comes to me as a gift, without my earning it, is not really mine to keep.

"Thanks for all the prayers and sacrifices of Maryknollers, the benefits of which I have shared.

"May God's choicest blessings be yours through the year."

M.A.B.—Washington

## The Art of Diming

WE are delighted at the popularity of our dime cards.

"We are steady performers with your dime cards," writes a New Yorker. "We return them to Father Keller at your Park Avenue office since we find it so convenient. A group of us have ten cards in the filling now—our small way of doing our bit for Maryknoll."

"I am keeping to my resolution to put every spare ten-cent piece into a coin card for you," writes another. "What I can't do in dollars, I will do in dimes."

A HAPPY EASTER

WHO WOULDN'T ENJOY SMOOTH SAILING IF

"Enclosed is the contents of my dime card. I dress poultry for our grocery man and for each chicken a dime goes to Maryknoll. Here's hoping for many calls for chickens!"

The support-a-missioner dime card has place for ten dimes, the needful for a Knoller for one day. The fetching photo on the cover has brought us cries of admiration from Maine to California.

### Good From the Ill Wind

**D**ISTURBED times turn toward Maryknoll many people who have a few hundred dollars from which they wish to get a secure return during their lifetime, and who are happy in the prospect that the principal will work for the missions after they pass.

This month we note Maryknoll Annuities received from friends in Minnesota, California, Pennsylvania, New York and Massachusetts.

### Maryknoll Willers

**T**HE crowning deed in the life of a one-hundred-per-cent Maryknoller is to give Maryknoll a place in his or her will. It is becoming the vogue, as is evident from the fact that wills in which Maryknoll was mentioned matured in seven states during the past month: Ohio, Maryland, New York, Rhode Island, California, Connecticut, Massachusetts.

### Our Burses Grow

**A** NEW YORK woman has left us \$5,000 in her will as a burse, and a Boston woman has opened a memorial burse with \$1,500. If we are fortunate enough to secure five per cent on these sums, together they will bring us \$350 yearly toward the education of our priest candidates.

### Pats for The Field Afar

**I** LOOK forward every month to getting THE FIELD AFAR, read it from cover to cover, and then send it home to Ireland, where they enjoy it just as much as I do."—*New York*.

"I have four youngsters still in school, and my ship has not yet come in so I can't do much. But I like your magazine immensely and have a hunch these prayers and remembrances are going to do good things for me."—*Minnesota*.

**HE COULD? SEE INSIDE BACK COVER.**

## Maryknoll Want Ads.

**WANTED**—One gift of \$100 for one year's support of a seminarian in Kweilin Prefecture, South China.

**WANTED**—\$2,000 for chapel to be constructed at Fayong, in mission of Father Bernard Welch, Kaying Vicariate, South China.

**WANTED**—\$1,500 for maintenance of local mission schools, Wuchow Prefecture, South China.

**WANTED**—\$1,000 for maintenance of catechumenates (centers for those in training for Baptism) Kongmoon Vicariate, South China.

**WANTED**—20 gifts of \$3 a month each to care for orphans unprovided for, Peng Yang Prefecture, Korea.

**WANTED**—\$1,000 for chapel and mission center at Honan, suburb of Fushun City, Prefecture of Fushun, Manchukuo.

**WANTED**—25 gifts of \$35 a year each for support of orphans in Fushun Prefecture, Manchukuo.

**WANTED**—\$3,000 for chapel at Kokai, mission of Father Patrick Duffy, Peng Yang Prefecture, Korea.

**WANTED**—\$1,200 for rectory to be constructed at Lao Fou Heou, mission of Father James O'Day, Kaying Vicariate, South China.

**WANTED**—\$1,000 for support of a training school for catechists, Wuchow Prefecture, South China.

**WANTED**—Ten gifts of \$15 a month each for support of ten catechists in Kweilin Prefecture, South China.

**WANTED**—\$40 a month for rent of Japanese house as chapel for pioneer parish in city of Kyoto, Kyoto Prefecture, Japan.

**WANTED**—10 gifts of \$100 each for 10 units as yet unprovided for in tuberculosis hospital under construction in Kyoto Prefecture, Japan.

**WANTED**—\$7,000 for purchase of land and erection of church and rectory at Sunwui, mission of Father Martin Burke, Kongmoon Vicariate, South China.

*The Maryknoll Fathers, Maryknoll P.O., N. Y.*



## "Chip! Chip!"

say the Easter Chicks. We think they mean "Chip in!" Each one has a Support-a-Missioner dime card under its wing and suggests that many a day you could *chip in* a dime and not feel it. By the end of the month you would have ten put away—one day's support for a Maryknoll Missioner.

The Maryknoll Fathers,  
Maryknoll P.O., N.Y.

Please send me a Support-a-Missioner dime card and  
..... cards for friends.

Name .....

Address .....

## Our World of Missions



THE Holy See continues to assign new mission territories to the native clergy in Asia. Word comes that the important Diocese of Trichinopoly in India is to have an Indian bishop. The new Vicariate of Vinh-Long near Saigon in Indo-China is to be headed by a brilliant young native of distinguished family. The Archbishop of Tokyo is now Japanese, and the bishops of several new Vicariates in China are Chinese.

This diminishes to no perceptible degree the work of the foreign mission forces of the Church. Important though they are, the few score of sectors under native clergy are but a small portion of the vast fields of Asia. For generations to come the foreign missionary will be trudging Asia's paths in the apostolate.

In these days of bitter nationalism, however, this steady advance of the native clergy has enormous importance in both East and West as a reminder that the Church's mission work is intended in no way as a program for the imposition of a Western ideology in the East. The Church denies that its teachings are Western; they are universal and when assumed by the Chinese will blend as harmoniously with Chinese culture as they do with the culture of France or Germany or any country of Europe.

The Holy See's delegate to India, Archbishop Kierkels, has brought this out well in a recent address on an important occasion in Madras. He explained that the bimillennial institution, the Catholic Church, is not the voice of Europe or of Europe's politics. "It is the voice," he said, "neither of the East nor of the West; it is the voice of the spirit, independent of climes, nowhere alien any more than the voice of science and truth, although, as on the day of Pentecost, it is meant to be heard by each in the tongue wherein he was born." This voice is "today the loudest call to ethical and spiritual values and the widest rallying cry to all believers in God to unite in warding off atheism and unbelief."

### Forgotten Men from the East—

It not infrequently happens that a Maryknoller on leave from China is called to one of the largest metropolitan hospitals to hear the confession of a Chinese or a Japanese at death's door. It reminds us always of the difficult problem of caring for the few thousand Orientals in America, a small proportion of whom are Christian.

In areas where the groups are sufficiently large, chapels may be provided. Bishop Scher of Monterey-Fresno, for instance, is building at considerable sacrifice a brick church to cost \$12,500. This will serve the Chinese congregation of Fresno, California, now totaling 70 converts and 30 catechumens.

In Portland, Oregon, a new parish for the Japanese has been opened under the patronage of St. Paul Miki. Archbishop Howard blessed the chapel on February 6. A small school is connected with the parish, and a Japanese Scout Troop is under the sponsorship of Fathers Thielen and Martin who direct this work. There is high spiritual courage represented in this new project for the Japanese in such a region as the Pacific Coast and at such a time of anti-Japanese feeling as the present.

### Ten Years Looking South—

Congratulations to *The Preservation of the Faith* magazine, the tenth anniversary number of which has come to Maryknoll. It is the publication of the Missionary Servants of the Most Holy Trinity of Holy Trinity, Alabama.

The Missionary Servants promote a lay mission movement along quiet and spiritual lines, well calculated to penetrate the South. May their patient sacrifices be blessed with rich accomplishment. Bishop Ireton of Virginia tells in this number of a great bronze crucifix which stands forty miles below Washington, facing the Southland. It was erected in 1931 by a priest who dreamed of the conversion of the South. At its base are these words: "That the

**A STRINGLESS shoe can halt your walk. A "Stringless" Gift makes Maryknoll go.**

### THE FIELD AFAR, Maryknoll

### Our note pages on men and things missionary

beauty of His Countenance be not hidden from His Own. That His wounds and woe wherein He wrote His Love be known to all the people He Redeemed." The sentiment strikes a responsive chord in every missionary heart.

### The Church's World Program—

The Missionary Union of the Clergy in Italy is conducting a contest for the best book manuscript which will set forth the advantages to Christian life at home of a vigorous prosecution of mission effort throughout the world. The work must give the theological, historical and practical arguments proving that the Faith is better conserved and more strongly developed among homeland Catholics when these Catholics are on fire with a determination to bring all men within the ambit of the Cross. We await the volume with interest.

Certainly, a world program for the advance of the Church fits the temper of the times. Through the ages, the Church's saints and leaders who have made the deepest impress have been those who have sponsored movements solving the specific religious problems of their day. In the first centuries, the martyrs set a standard of fortitude and sacrifice. In the periods of religious strife within Christendom, the confessors taught men to speak out boldly for truth. In eras of peace, monks and hermits gave the example of renunciation.

Our day is characterized by organized destruction of religion throughout the earth; and nothing short of a building program, aiming to make Christ supreme in every square mile of the globe, will do. There can be no question of mere defense; the goal must be world advance. In this, the missionaries must become, in the apt words of Pope Alexander VIII, "the light of the Light, who said: 'I am the Light of the world.'"

### Cleveland and Missions—

For some months, Bishop Schrembs of Cleveland has been a Maryknoll-Bishop, for his diocese harbors at Akron a Maryknoll house of prepara-

TO COME TO THE HELP OF THE MISSIONS IS AN INFALLIBLE WAY TO

tion. During the Crusade Convention in Cleveland, Bishop McFadden very graciously extended us a public welcome to the diocese.

Bishop Schrembs recently stated every Catholic's duty regarding missions.

"The Holy Father," said His Excellency, "upon whom the responsibility of evangelizing the world rests primarily, has interpreted the commission of Christ—'to teach all nations.' In the light of his interpretation, we have an obligation, first of all, to pray for the spreading of the kingdom of God on earth; secondly, to heed the Call of the Church if God has designated us as missionaries; and, thirdly, to support, with all the financial assistance we can possibly give, the work of the missionaries.

"The Society for the Propagation of the Faith is the official mission society of the Church, which attempts to provide for the needs of all missionaries. Once you have become a member by your contribution of one dollar or more to the Society for the Propagation of the Faith, you are at liberty to assist

### **I, a missionary priest or nun! Why not? Think it over.**

any mission which may appeal to you personally and you should direct your contribution through the Propagation of the Faith office as a specified donation for the mission you wish to assist.

"We can show our appreciation for the faith which is in us by the sacrifices we are willing to make that others may share the same belief."

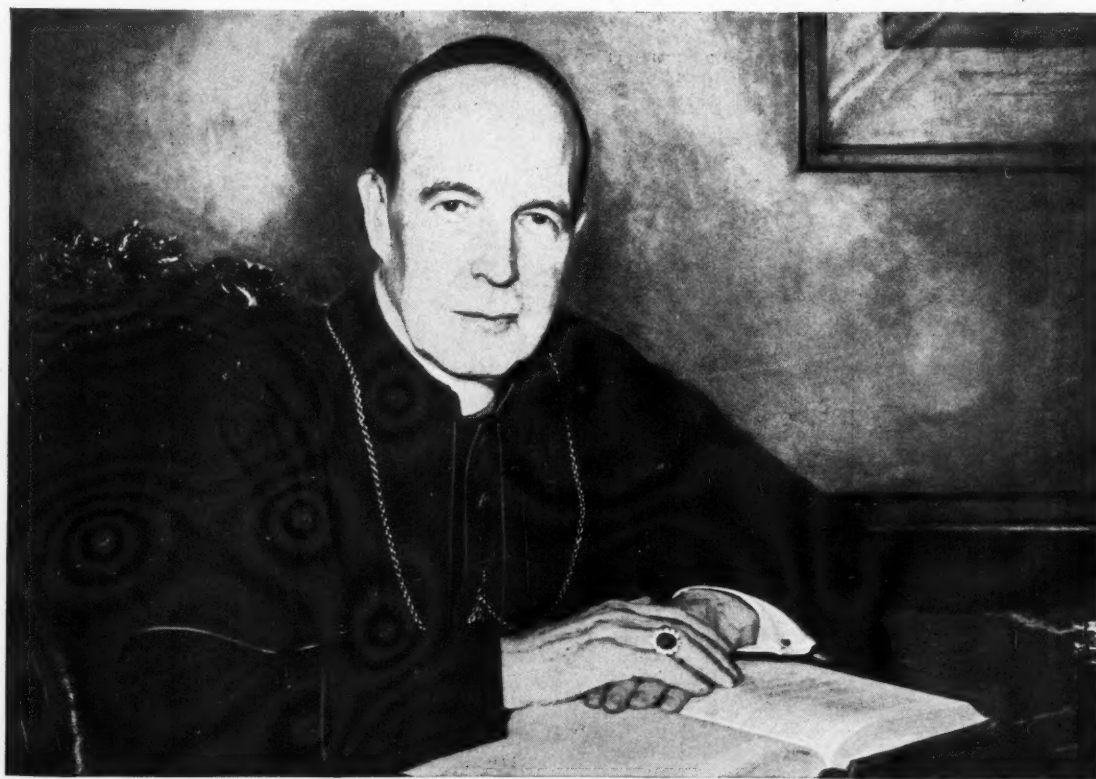
#### **First Things First in Spokane—**

*Amen* to a feature editorial in *The Inland Catholic* of Spokane, Washington, which warns all of us not to link missions with the collection plate. How sad it is that so many Catholics get nowhere in visualizing the conversion of the world because they have never gotten beyond the notion that a missionary is a signal for a contribution.

Archbishop Glennon who has welcomed Maryknoll to St. Louis says: "To flourish vigorously at home we must send missionaries into foreign fields."

"What the Catholic laity is expected to give," says *The Inland Catholic*, "is, above all, prayer. Poverty was no great obstacle to the early Church in the squalor of the catacombs. St. Francis of Assisi effected untold good in the Middle Ages under the banner of poverty. Faith remained firm and Catholicity glorious in the peasant hovels of persecuted Ireland. But without prayer nothing in the line of conversions can ever take place.

"Between prayer in the first place and money in the third place," the paper puts mission vocations. "American Catholics," it says, "should be all too conscious of the debt of men and lives which we owe to Europe as the foundation of the Faith in this country to hesitate a moment when the call comes for sending forth the torch to other lands. And young America has too much generosity and love of the heroic to refuse. It is for all America to change the careless remark, 'God help the poor missionary,' into a fervent prayer, 'Dear God, HELP the poor missionary.'"



**OBTAIN FROM OUR LADY THE GRACES THAT WE DESIRE.—St. John Bosco**

# THE MARYKNOLL SISTERS

## Oriental Sisters in the Making



Left: Sister Mary Lawrence with two native Sisters going out to catechize the boat people in South China.

Below: Native aspirants in Korea making kim-chee, a sort of pickle compounded out of cabbage, turnip, garlic, and what-not.



THE Maryknoll Sister in the picture below probably never dreamed of seeing eight hundred head of cabbage in one place at one time, except perhaps at a state fair.

Yet here she is, surrounded by that many cabbages, twelve thousand miles from her Massachusetts home, making "kim-chee," a sort of Korean pickle compounded out of cabbage, turnip, garlic, and *what-not*. This is only one of many strange arts that Sister has had to learn. Among others is the art of sleeping on a "k'ang," a low bed made of thin boards laid over a brick framework, through which passes a flue connected with a fire-pot in an adjoining room. The bricks, retaining heat for several hours, warm the sleeper from underneath in Manchukuoan sub-zero temperatures. During tropical nights in South China, other Maryknoll Sisters have learned to keep cool by sleeping on native board beds.

While not all missionary Sisters are called upon to *go native* to this extent, the Maryknoll Sisters in five native novitiates in the Far East have each had

to become entirely *one of the people*. In other convents some compromise may be permissible in such matters as food, furniture, and bedding. In a native novitiate, nothing foreign has a place.

The purpose of the Holy Father, in insisting upon building up a native clergy and native sisterhoods in all mission

countries, is to remove from the Catholic Church the stigma of *foreignism*. American Sisters assigned to this work must lay aside all their American preconceptions. The aspirants must remain thoroughly native, continuing to grind their wheat between two stones, to wash their clothes in the river, to deposit their wooden shoes outside the door, when local custom so prescribes. The foreign mission Sisters to whom they are entrusted aim only to make good religious of these future *home missionaries*.

If the American Sisters find Oriental ways strange and hard to learn, their little aspirants must also learn to do many unaccustomed things: making altar breads, molding candles, laundering church linens, mending linens and cassocks, making vestments, caring for the altar and sacristy.

All this manual labor is simple compared to the mental gymnastics involved. In the first place, candidates are very young, twelve to fourteen, the age at which girls in the Orient are married



YOU WILL ENJOY READING "OUR KATERI," A BIOGRAPHY BY

or given in marriage. Many of them have had little or no schooling. The first task in such cases is to provide them with a grammar-school education.

Meantime these nuns of the future must accustom themselves to a convent schedule of daily Mass, Communion, spiritual reading, later on daily meditation, and finally the chanting of Our Lady's Office. They must learn Gregorian chant well enough to be able to teach it. Training in catechetical work which is to be their principal activity in later life also finds an important place in their long years of preparation.

In 1936, ten years after their admission, the first five Sisters of the Immaculate Heart of Mary took their first

signor Meyer. The Manchukuoan novitiate is at Fushun under Monsignor Lane; the Korean novitiate at Peng Yang under Father Booth. Five native sisterhoods are thus being founded by the Maryknoll Fathers, but to the Maryknoll Sisters falls the unique privilege of molding the character and shaping the traditions of these five new religious foundations in the Far East. —S.V.F.



Above: A Korean aspirant embroidering a vestment.



Left: Sisters and novices in a Manchu cart en route to Tung She where they do catechetical work.

vows in the Kongmoon novitiate. On January 6th of this year, four postulants received the habit at Pingnam and became the first novices in the prospective congregation of Sisters of the Charity of the Sacred Heart. Altogether, ninety Chinese and thirty Korean Sisters are in the making in Maryknoll novitiates. Even during their years of preparation, they render the missions invaluable aid, going out with the Sisters to do catechetical work and home visitation in nearby villages.

Each novitiate is under a Maryknoll priest or bishop. There are three in South China: the Kongmoon novitiate under Bishop Paschang, Kaying under Bishop Ford, and Pingnam under Mon-

### Maryknoll Sisters—

is the popular designation of the Foreign Mission Sisters of St. Dominic, Inc. (legal title). In its origin the community goes back to the early days of Maryknoll. The Holy See gave its final approval in 1920. Mother Mary Joseph is the Mother General, heading the present body of 481 professed Sisters, 54 novices, and 15 postulants. There are 234 Sisters in overseas mission work, 42 are working among Orientals in America, and 82 are engaged by the Maryknoll Fathers in administration work and in domestic work in their

### The Maryknoll Cloister

solicits orders for:

The Autobiography of St. Thérèse  
Cloth .....\$1.00  
Wrapper ..... .50  
The Spirit of St. Thérèse  
90¢

(Postage extra on all books)

The Maryknoll Cloister, Maryknoll P.O., N.Y.

seminaries. A recent development in the Sisters' community is a cloistered group.

### Central Addresses—

Motherhouse and administration: Maryknoll, N. Y.

Pacific Coast: 425 South Boyle Ave., Los Angeles, Calif.

South China: Waterloo Road, Kowloon, Hong Kong.

Shanghai, China: Mercy Hospital, Pei Chiao, Near Ming Hong.

Manchukuo: Tenshudo, Dairen, Manchukuo.

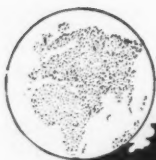
Korea: 257 Sangsukuri, Tenshudo, Heijo, Korea.

Japan: 901 Tsukimizaka, Matsumoto, Otsu, Japan.

Philippines: St. Mary's Hall, Manila.

Hawaii: 1722 Dole St., Honolulu.

**SISTER MARY IMMACULATA OF MARYKNOLL. \$1.65 POSTPAID.**



## Maryknoll Mission Education Bureau



### A Mission Project

**L**ENT was near at hand and a novel project was needed to arouse the spirit of sacrifice and mission zeal among the fifty boys and girls of the seventh grade. How was I to accomplish this and not interfere with an already crowded school program? Through the enthusiastic and cooperative spirit of the class we correlated the mission activity with other school subjects.

I suggested that St. Teresa's and St. Dominic's Units, which were already established in the classroom, take an imaginary flight around the world, visit the missions of many lands, and observe the apostolic work of the zealous missionaries in the midst of daily hardships. Why not have each crew of twenty-five passengers board a plane at Chicago, fly in opposite directions, and bring relief to Christ's shepherds and their flocks? But it costs money to travel by aeroplane! However, this would be covered by charging twenty-five cents fare from city to city. In order to keep in touch with the other mission units a broadcasting station was to be installed in each plane from which news of daily progress, together with a few geographical facts concerning the country over which they were passing, would be announced. Each broadcast was to include some important news-item of the missions in that place.

The project began with a geography lesson. The children selected twenty cities along a route east or west of Chicago. As a home-work assignment they chose two interesting facts about each city for the recitation next day. In a scale drawing problem, the students found the dimensions for the map. The class artist drew a cross-section map of the world along the top of the eighteen-foot blackboard. The color scheme of the countries and the plain lettering of the cities made it very attractive.

A member of the class handy with carpenter tools made a microphone from

### MARYKNOLL MISSION EDUCATION BUREAU

*Designed to meet your mission promotion problems.*

1. **Literature Section—**  
offers Mission books and pamphlets. Write for our complete price lists.
2. **Press Section—**  
provides Catholic newspapers and magazines with mission copy and photographs.
3. **Entertainment and Lecture Section—**  
offers some twenty-five plays, mission movies and stereopticon lectures. Write for catalogue.
4. **School Section—**  
is at the service of all primary and secondary school teachers. Father Chin who heads this section endeavors to interest the children in missions through the Maryknoll Junior Club and our young folks' magazine, *The Maryknoll Junior*.
5. **Reference and Research Service—**  
will provide you with bibliographies, subject reading references, statistics, photos and general mission information.

crude materials. Each pupil had a turn at broadcasting from the home-made device. These imaginary radio talks were both amusing and realistic to the enthusiastic audience. The two mission units voted for the name of each plane and its broadcasting station. Saint Teresa's Unit christened their ship the *Vulture* and named their station STH (St. Teresa's Helpers). St. Dominic's Unit chose the *China Clipper* and their station was called KSD (Knights of St. Dominic). Other pupils volunteered to draw and color the two small cardboard aeroplanes to be used by the child assigned to move them along the tape at the top of the board. The moves were controlled by the sum of money tabulated on a score card.

As each contributor deposited his mite, he added it to the total. After choosing the announcers for the day, all were ready to begin the journey. When all



*A recent survey of Catholic plays by the Federal Theatre Project gave recognition to 15 of the 26 plays listed in the catalogue of Maryknoll Play Library.*

For catalogue address:

MARYKNOLL MISSION EDUCATION BUREAU  
MARYKNOLL P. O., N. Y.

**DON'T NEGLECT YOUR MISSION EDUCATION.**

were aboard they took off from the Municipal Airport on the first day of Lent. During the following six weeks, how the pennies, nickels, and dimes, clicked into the mite box!

At the end of the first two weeks the *Vultee* was home and the *China Clipper* was in far-away Peking, China. Announcers from station KSD were ingenious in excusing their slow progress, weather conditions unfavorable, motor trouble, or difficulty in reaching high altitudes.

At times, appeals were made to the generosity of individuals, such as: "We would make greater progress if a certain boy who can afford to pay twenty-five cents for a valentine would loosen up a bit towards the missions." By Holy Week the *Vultee* had returned to Chicago the second time, while the *China Clipper* was only in Rome, Italy. Then the Saint Teresa's Helpers, true to their name, came to the assistance by supplying the necessary amount to enable the *China Clipper* to complete the journey home. It was very inspiring to note that the missionary spirit was still active even after the arrival of both planes, for the pennies continued to click into the little bank.

"How shall we celebrate our homecoming, children?" I asked. The unanimous reply was, "Sister, read us a mission story."

The activity aroused in the class primarily a greater love of the missions. The little radio talks encouraged the reading of mission magazines and reference books outside of class. Cooperation, sacrifice and emulation were manifested throughout the project.

### Mission Books

**Histoire des Missions Catholiques.** By Paul Lesourd. Librairie de l'Arc, 149 Rue de Rennes, Paris (6e). Paper 25 francs, bound 30 francs.

M. Paul Lesourd is one of a group of writers and research workers, who, under the able direction of M. Georges Goyau, have been publishing much that is excellent on missions.

The present volume is intended merely as a hand-book, a brief summary of the missions down the centuries and over the world. The trained archivist of the celebrated *Ecole des Chartes* reveals himself in the abundant documen-

### Maryknoll Films

**SCHOOLS** and Catholic societies are invited to request our Maryknoll films. The list is short but as time passes we hope to add to it.

**The Missioner's Cross**—Sound film, 1600 feet, 16mm.

**Fishing for Souls**—Sound film, 400 feet, 16 mm.

**Teach Ye All Nations**—Silent film, 1600 feet, 16mm.

Address:

Maryknoll Mission Education Bureau,  
Maryknoll P.O., New York.

tation M. Lesourd provides.

For one who knows French, here is a useful little book.

—J.J.C.

**Means to Secure Effective Work in the Archconfraternity of Christian Doctrine.** By Rev. Thomas J. P. Brady, A.M., Ph.D., Diocesan Missionary. Lafayette, La. Single copy, 25¢; \$2.50 the dozen.

The Holy Father is the "commanding general" of the Archconfraternity of Christian Doctrine, and he has decreed that it be organized in every parish—even in mission lands. It is the most important society in the parish, and the establishment and organization of it is to be immediate.

Priests everywhere are casting about for the best method of launching this soul-saving project. Father Brady presents a valuable manual, in the form of a twenty-seven page brochure, sharing his forty years of experience with all Confraternity workers, both the clergy and the laity. The booklet may be purchased at La Salle Normal School, Lafayette, La.

—M.C.

**The Saint of the Wilderness.** By John J. Birch. New York: Benziger.

"The Saint of the Wilderness" is a biography of St. Isaac Jogues, S.J., dealing principally with his apostolic life among the Indians of North America. His apostolate lasted only six years but included, besides the never-a-dull-moment routine of mission life, two captivities in the hands of the fiercest In-

dians of North America.

The author, John J. Birch, is a Protestant, but the only evidence of his different faith appears in the stress he places on things which a Catholic takes for granted. For example: In the chapter on the Jesuit Order he states, "The General (of the Society) is not independent of the Pope." However, aside from such minor points, his treatment is that of a candid admirer of "a man of sanctity; a man of love; a man of courage; but above all, a man who saw all in God and in all resigned himself to the directing hand of Providence."

The book ends with, "Let our humble prayer be that the gift of faith such as possessed by the Martyrs may be bestowed upon all men so that the yearning of the heart of Christ may be fulfilled and salvation come to all the world." Mr. Birch understood the reason for Jogues' heroism and the sermon this great missionary preached, not only by his martyrdom, but also by his life. Readers will catch it too, and we trust they will be many.

—M.C.

### For Classroom Week-Ends

#### Maryknoll Exhibits

AS a remedy for week-end mental lethargy, and to assist all teachers who wish to promote interest in Catholic foreign missions, Maryknoll offers a choice of nine small exhibits, each of which is shipped in a handy container and may be set up on a classroom table.

#### 1. A Japanese "O Hina Dan"

This is a replica of an old Japanese Imperial Pavilion, complete with richly costumed figures of the Mikado, his consort, courtiers and guardsmen.

#### 2. Dolls from Mission Lands

#### 3. Costumes from Fields Afar

#### 4. Hats Worn in the Far East

#### 5. Hawaiian Medley

#### 6. A Glimpse of China

#### 7. A Journey to Japan

#### 8. Home Life in Korea

#### 9. Peeking at the Philippines

Each exhibit is accompanied with informative data and instructions for display. There is no charge attached to this service other than an offering to cover transportation.

For further information write to:

Maryknoll Mission Education  
Bureau,

Maryknoll, New York.

JOIN THE MARYKNOLL PIONEERS.

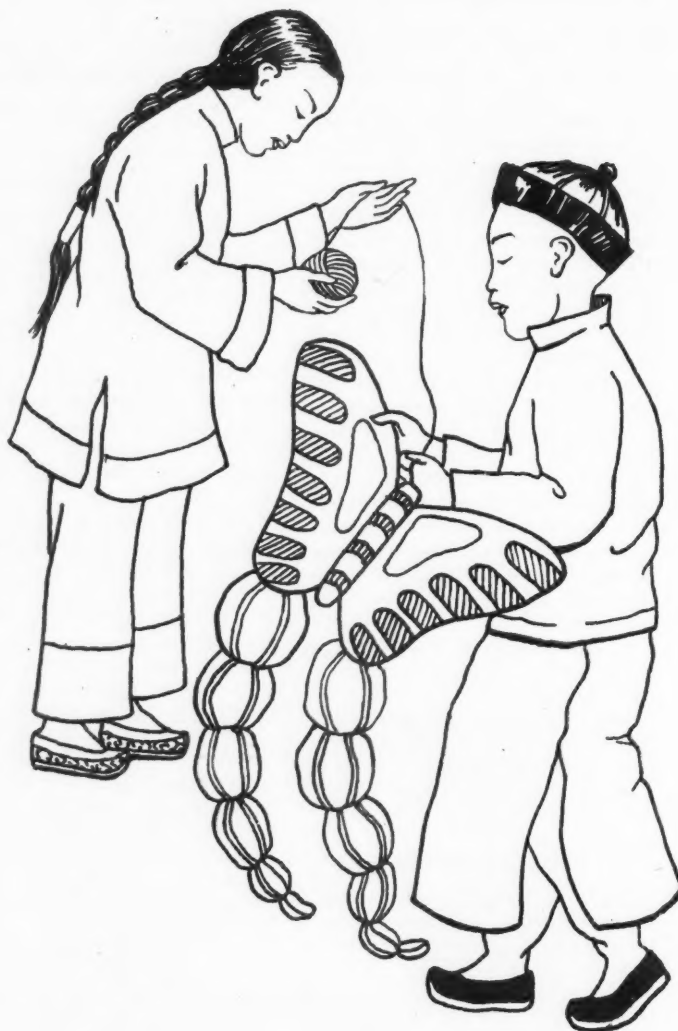


# MARYKNOLL JUNIORS



This Chinese boy and girl are waiting for you to give them a new Easter outfit. Paste them on stiff paper and cut them out. Then dress them in colored paper or cloth; envelope linings may be used. Neatness is a big factor in choosing the prize winners. Send your name, address and age, with your dolls, to Father Chin, Maryknoll, N. Y.

If you would also like to dress real Oriental children in new Easter robes of baptismal grace and a Christian life—to help them, as St. Paul says, PUT ON THE NEW MAN—then fill out the blank below.



Dear Father Chin,

I have dressed the Chinese dolls enclosed. Please enroll me as a Maryknoll Junior in order that I may increase my interest in the pagan children these dolls represent.



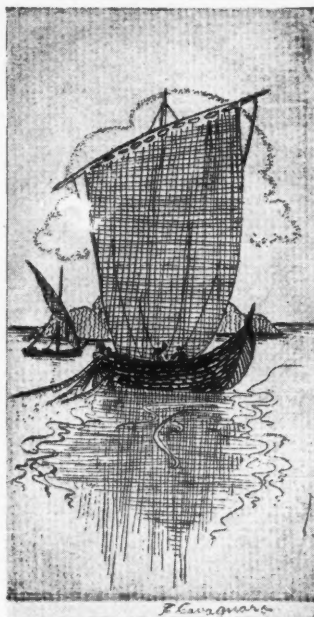
DATE .....

MY NAME ..... AGE .....

MY ADDRESS .....

..... SCHOOL .....

~~~~~ It's always ~~~~~  
*Smooth*  
*Sailing*



after investing in a  
**MARYKNOLL ANNUITY**

~~~~~  
 The Maryknoll Fathers,  
 Maryknoll P. O., N. Y.

Please send me your free booklet, "The Maryknoll Annuity."

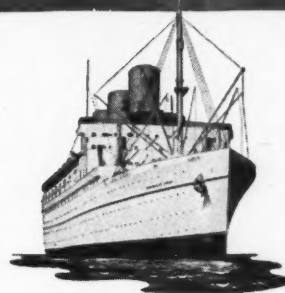
Name .....

Address .....

.....

~~~~~  
PETER J. CAREY & SONS, INC., PUBLISHERS

**FASTEST  
 TIME  
 ACROSS THE  
 PACIFIC**



The great white *Empresses* hold every speed record to and from the Orient. 10 days direct to Yokohama by *Empress of Asia* or *Empress of Russia*. Only three more via Hawaii by *Empress of Japan*, largest and fastest on the Pacific, or *Empress of Canada*. From California ports, connect at Honolulu.

*Facilities available for the celebration of Holy Mass.*

From Vancouver and Victoria to Yokohama, Kobe, Nagasaki, Shanghai, Hong Kong and Manila. Full details from YOUR TRAVEL AGENT or Canadian Pacific: 41 offices in the United States and Canada.

Also convenient sailings to Europe via the "39% less ocean" route for the XXXIV International Eucharistic Congress at Budapest, May 23-29.

*Canadian Pacific*

**S**AID the Robin to the Sparrow,  
"I should really like to know  
Why these anxious human beings  
Rush about and worry so."

Said the Sparrow to the Robin,  
"Friend, I think that it must be  
That they have no Heavenly Father  
Such as cares for you and me."

—Anonymous

---

But who ever met a Sparrow, or any bird,  
that didn't get up at the first streak of  
dawn? For it is the early bird that catches  
the Heavenly Father's worm.

Maryknoll is out early—and all day, be-  
sides—to catch, for a missionary's support,  
the small change the Heavenly Father puts  
into your pockets.

We trust the Heavenly Father to prompt  
you to do your part.

*See page 121*

***The Maryknoll Fathers  
Maryknoll P. O., N. Y.***



